A DISCOVRSE ABOVT THE STATE OF TRVE HAPPINESSE:

DELIVERED IN CERTAINE SERMONS in Oxford, and at *Pauls Crosse*.

By ROBERT BOLTON, *late Fellow of Brasen-nose Colledge in Oxford.*

The second Edition, corrected and amended.

2. CORINTH. 13. 5.

Proue your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

AT LONDON,
Imprinted by *Felix Kyngston*, for EDMVND WEAVER, and are to be sold at his shop, at the great North-gate of *Pauls Church*. 1622.

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BRITISH MUSEUM

AT LONDON,
Printed by *Felix Kyngston*, for EDMVND WEAVER, and are to be sold at his shop, at the great North-gate of *Pauls Church*. 1612.

TO THE RIGHT WORSHIPFVLL, HIS VERY GOOD PATRONE, SIR AVGVSTINE NICOLLS, Knight, Sergeant at the Law: *the glorious comforts of Grace here, and the blessednesse of immortalitie hereafter.*

SIR, I having been often and much solicited with varietie and iteration of strong importunitie, to publish and let passe into the eye of this censorious world, these, the very first fruites and essaies of mine imployment and businesse in the Ministerie; did apprehend and embrace this season with better contentment, and with more cheerefulnes addresse and compose my self thereunto; because I did see opportunitie offered thereby, to let appeare

abroad my thankfull acknowledgement of your respectfull and more then ordinary favour vnto me, and a publike testimonie of your worthie and exemplarie integritie, in discharging your hands, and faithfully disposing that portion of the Church his patrimonie committed to your trust and conscience. An affaire (though in those desperately sinfull times, fearfully and accursedly abused) of high and weightie consequence, and of great power; as it shall be discharged with conscience, or corruption; either further to ruine our Church, and bring it to more miserie and desolation, or to repaire and aduance it to better state & more happinesse. For mine owne particular, I hath so pleased God to guide your heart in my businesse, and so to blesse me with his providence, that whereas too many Patrons now adaies, either by detaining sacrilegiously Gods portion, against all grounds of equitie both diuine & humane, or by furnishing Churchliuings simoniacally and corruptly, doe certainly pull vpon their owne heads, soules and bodies, goods and posteritie, an heauie and

horrible

horrible curse, and shal thereby make their account to be without fauor at the last day? and whereas many worthie men, after they haue wearied and wasted their bodies and mindes, their spirits and patrimonie in studie, and worne out their hopes with long and tedious expectation, pursuit and dependance, come at length, with much adoe, to no great matters, and when all is done, it is well if they escape all galling and gash of conscience, such is the strange iniquitie of the times: yet I say, so worthily haue you dealt with me, & so vprightly in the Church his cause, that vpon only your owne first motion you sent vnto me to accept the place I now enioy from you, and offered me a faire, a free and comfortable passage to the exercise of my Ministerie abroad, which next vnto the saluation of mine own soule, I hold most deare and precious; when I neither sought after, nor thought vpon preferment. This your rare and singular bountie, did at the very first affect me with a secret sense of an extraordinary obligation, for all inward affectionatnes, and with a desire of repre-

* Will a man spoile his gods? yet haue ye spoiled me. But yee say, wherein haue we spoiled thee? In tithes and offerings. Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation. Malach. 3.8.9.

senting it in some visible forme of outward testification. But when I did after further consider, first how that Sacriledge and Simonie, that damned couple of crying sins, like two rauenous Harpies, and the two insatiable daughters of the Horsleech, had seazd euen vpon the Heart of our Church, readie to rent and teare in peeces her verie heart-strings, and to sucke out the inmost blood and last life of our deerest Mother: when I looked aboue me in this famous Vniuersitie where I haue liued, and saw many reuerend and learned men, full of the light of diuine truth, and of the water of life, able gloriously and comfortablie to illighten many darke places and drie soules in this land, readie to expire and powre out their soules in the bosome of this their famous Nurce; not brought vp by her to die at her breasts, but if they might haue honest and lawfull passage, readie and addrest to enlarge Christs kingdome abroad, and to oppose with all their power, against the bloodie torrent of Poperie and rage of Antichrist: lastly, when I weighed with my selfe

mine owne naturall declination and resolued vnfitnes, to make a noise and stirre in the world for preferment: I did finde that as these considerations did before giue small hope of changing my station; so now they were of power yet further to double the impression of your worthie and extraordinarie goodnesse vnto mee, and freshly to renew the thankfull deuotions and apprehensions of mine heart. Out of which hath sprung in me a thirsting earnestnes and contention of spirit, to returne vnto you, for these temporall fauours, so farre as the nature of that high Ministeriall function, wherein I stand, shall guide me, and the power of my poore abilitie can reach; the Blessings of Heauen, and comforts of a better world. To which end, I here present vnto you this Treatise, which I haue intended to be, so farre as my gracious God hath giuen me vnderstanding in the point, as it were a looking-Glasse or Touchstone, to whomsoeuer it shall please to take thorow notice thereof, for the discerning and trying, in some good measure, whether hee

alreadie

alreadie bee of the number of those fewe which truly liue the life of God, and vnder the Scepter of his Sonne; or lie as yet enthralled in the inuisible chaines of damnation and death, and vnder the large and powerfull raigne of Satan. For I am perswaded, that in this glorious noone tide of the Gospell many thousands deceiue not only the world, and others, but euen themselues and their owne soules, about their spirituall state: thinking, if they finde in themselues a freedome from grosse and notorious sinnes, fairenes of conditions, ciuill honestie, a formall profession of Christianitie, outward performances of religious seruices, that then their case is good enough for heauen, though there bee wanting the sauing power of inward sanctification, and the truth of a sound conuersion, though they bee strangers to the great mysterie of Godlinesse, and disacquainted with a conscionable and constant course of Holinesse in their liues and actions. But we must conceiue, that ouer and besides these degrees of goodnesse, with which millions of men

content

content and deceiue themselues, yea, and quite beyond, and vtterly without the compasse of al worldly glorie, all visible pompe, the most admired greatnesse and sufficiency vpon earth, for which a great part of the world exchange the euerlasting happinesse of their soules; there is a paradise of Christian comforts, a Royall Peculiar, a victorious Simplicitie, a neglected Innocencie, a marueilous Light, an inuisible Kingdome, an Heauen vpon Earth, which I call the state of Grace, and labour in the ensuing Discourse to difference from al perfections and sufficiencies attaineable in the state of vnregeneration. I meddle not purposely with the notorious sinner: for me thinkes in these daies of light, there should none so wilfully and deeply inwrap himselfe in darknes, but that in his cold blood, and more sober consideration, will acknowledge and confesse, that the state of notorious sinfulnes, is the state of wretchednes and of death. And that there is no hope for the Drunkard, the Swearer, the Lier, the Vsurer, the vncleane person, the Sabbath-breaker, the Sa-

crilegious, Simoniacall, and ſinners of ſuch infamous ranke; but a fearefull looking for of iudgement, and, without repentance and forſaking their ſinnes, an eternall ſeparation both from al poſſibilitie of grace and ſound comfort in this life, and from the fruition of the ioyes and bleſſednes of heauen hereafter. I therefore endeuour and deſire to come neerer and cloſer to mens conſciences, and to tell them, that out of a conceit of their morall honeſtie, and outward religiouſnes, they may perſwade themſelues that they are rich and encreaſed in ſpirituall ſtore, and haue need of no more for the attainment of heauen, when in deed and truth, as concerning the power of ſauing grace, and ſincere exerciſe of religion, they are wretched, and miſerable, and poore, and blind, and naked. In theſe luke-warme times, many there are, who with the fruites of a temporarie faith, and ſome light of the generall graces of the Spirit, make a faire ſhow, and win good reputation for their ſpirituall ſtate, both with their owne hearts, and with the world abroad, when to the eie of heauenly wiſdom,

and in truth, they are but only Blazing starrs, and earthly minded, not fixed in the same firmament with the Sunne of righteousnes, nor of an heauenly stampe. And if they rise not higher in their affections and conuersation from earth and earthly vanities, when their rootlesse graces shall be withered and wasted away, their fall will bee sudden and fearfull; and their former vanishing flashes of vaine hope for future happinesse, will be turned into horror and extremest miseries of despaire. Most behoofefull then is it for euery man, in time, to search and examine himselfe whether Christ Iesus be in him or no. And it is one of the worthiest and noblest imployment of the soule, to reflect vpon it selfe, and with an vndazeled and vndissembling eye thorowly to trie and descrie cleerely it owne state, whether it be already washed with the blood of Christ, and enlued with a supernaturall vigour and life of grace; or yet lie polluted in it owne blood, and vnder the power of the first death. I wonder how any man can bee at rest and quiet, vntill he be assured and secur'd in this

point, sith vpon it depends his euerlasting estate in another world. Nay, sith euen in this world, euery vnregenerate man, let him bee otherwise neuer so great, or adored aboue others, neuer so absolute in all other excellencies and perfections whatsoeuer, yet being out of the state of grace, is a verie limbe of Satan, a child of darknesse, and one of the familie of Hell. The wrath and vengeance of God, all the furie of the kingdom of darknesse, the rage of all the creatures, though hee little thinke vpon it, are euerie houre ready and addrest to seize vpon him, as a traitor and rebell to the highest Maiestie, and to dragge him downe into the bottome of Hell. Whereas the state of true Christians, and Gods faithfull Ones is most comfortable and glorious euen in this life in this vale of teares, and in these Tabernacles of clay. For their comforts are not fading and earthly, springing out of the sinfull pleasures & transitorie glorie of the world, not fastned vnto honors, greatnes and possessions, or the increase of Corne, and Wine, and Oyle; but they are of a right noble and heauenly

heauenly temper, framed and emplanted in the sanctified soule by the spirit of all comfort, and therefore euerlasting and vnconquerable, able to keepe a man in heart and resolution against the malice and cruelties of all aduersaries, of all creatures. They only are truly and soundly perswaded by the sweet and secret testimonie of the spirit, and by the euidence and experience of their own holy life, that after the approching and much longed for period of a few and euill daies, they shall raigne with God almightie, the holy Angels and glorified Saints, in vnutterable & endlesse pleasures for euer and euer: and therefore easily and resolutely with much indignation & contempt, ouer-looke and throw out of their hearts, all worldlie thoughtfulnes, all excessiue desires of earth and earthly vanities, all restlesse aspirations after transitorie honors, the noble miseries of this wretched life. They alone haue fastned the eye of their mindes, illightned from aboue with sauing faith, vpon the vnualuable preciousnes and lasting beautie of their immortall crownes in heauen, and therefore

all the glittering and golden representations, with which the flattering world hath formerly deceiued and dazled their eyes, appeare to be nothing but darknes and defolations. Their glorie indeed heere vpon earth doth not consist in outward pompe and state, it doth not shine to carnall eyes, it is vndiscernable to the sharpest sight of worldly wisedome and policie: but inwardly and with spirituall fairenes, their diuine graces make them so truly honorable and louely, that somewhere in Scripture they are called *the Glory* of God, and are as deare vnto him as the pretious ball and apple of his owne eye. They are in so high esteeme and account with Angels, that those excellent creatures with much ioy & alacrity become their Guardians, and seruiceable vnto them with extraordinarie care and tendernes. All the creatures groane, and desire to bee deliuered into their glorious libertie; and in the meane time, with a secret and insensible reuerence, they adore the sacred character of diuinitie that is stampt vpon them. All the Saints acknowledge them to bee more excellent

cellent then their neighbours, of the houſe-hold of God and heires of heauen. Nay, the wicked themſelues, many times, are confounded and ſtand amazed at the height of ſpirit and reſolution that poſſeſſeth their hearts, and at the ſober & vndanted maieſtie that ſhines in their faces. This, and a thouſand times more then this, is the bliſſfull ſtate of Gods children euen in this life. Howſoeuer they be neglected and trampled vpon by the world and wicked men, yet in the iudgement of God himſelfe, the bleſſed ſpirits, and all men of true worth indeed, they are the only Angels vpon earth, and the royall citizens of this kingdome of Grace. The proſecution of this point would bee comfortable, but ſo I ſhould be more tedious. No more but this therfore at this time: Certaine it is, if a man were crowned with the royall ſtate and imperiall command of all the kingdomes vpon earth; if his heart were enlarged to the vtmoſt of all created capacitie, & filled with all the exquiſite and vnmixed pleaſures that the reach of mortalitie and moſt ambitious curioſitie could

poſſibly

possibly deuise, and might without interruption and distast enioy them the length of the worlds duration, they were all nothing to the enioyment of the pretious and peereles comforts of the state of Grace, but euen for an houre. I speake the truth, I vse no Hyperbole, the Spirit of all comfort, and consciences of all true Christians bearing me witnesse. Good Sir, let me humbly entreat you with a proportionable zeale and feruencie, to encline and enlarge your affections to the pursuit and practise of so excellent and glorious an happinesse. Which that you may doe, I will continuallie prostrate and powre out my soule in prayer, before the throne of Grace and mercie.

And rest,

Your Worships to be commanded euer in the Lord Iesus,

Robert Bolton.

AN ADVERTISEMENT TO THE READER.

CHristian, This Discourse which now stands so close together, was delinered in fiue seuerall sermons, but all to a most iudicious and intelligent auditorie; therefore there is a continuance of matter, coherence, and stile. I must entreat thee, out of thine ingenuous discretion, to distinguish the places where they were preacht, as thou shalt find the direction of my speech, and some particular applications more naturally and necessarily with individuall reference appropriated thereunto. The reasons why I spent the most of my meditations, and sticke so long in descrying and deciphering the state of formall hypocrisie (for therin I haue trod a somthing vncouth and vnusuall path) are these:

First, I considered that in this full light of the Gospell, a great number of men applaud and content themselues with a superficiall glistring of a formall profession, outward conformitie to the Ministrie of the word, and some false flashes of an vnsound persuasion that they are in the readie and right way to heauen; when as indeed it hath not inwardly illightned their vnderstandings with sauing knowledge, heated their affections with true zeale, subdued their sinfull thoughts, and noisome lusts with the power of grace, nor so fined and sanctified their hearts to yeeld a cheerfull, sincere, and vniuersall obedience thereunto: And so after a few miserable daies spent in a prosperous securitie, they fall into the iawes of hell before they mistrust any such matter; and the pit of destruction shuts her mouth vpon them, before they I

know and acknowledge, their broken and bankrout ſtate in ſpirituall things; I therefore deſire and endeuour to awake them out of their golden dreame of imaginarie future happines; that with open eyes they may ſee their preſent ſpirituall powertie, and ſo betimes preuent the anger to come. *I hope in the Lord, and wiſh hartily, that by a diſpaſſionate and thorow perusall of this Treatiſe, they may take ſome ſcantling of their owne eſtate with God; and entring a ſerious and impartiall ſearch and examination of their conſciences, diſcouer and reueale themſelues vnto themſelues; and ſo if they belong vnto the euerlaſting couenant of grace, ſtep forward into the ſtate of grace, the paradiſe of true Chriſtianitie, and practiſe of holineſſe; that their deare and pretious ſoules may be ſaued in the day of the Lord Ieſus.*

2 *Secondly, I did conceiue that there is a threefold-cord, three maine and capitall cauſes, that violently hale downe vpon vs from heauen many both corporall and ſpirituall plagues, and bind them faſt to the bowels, and principall parts of this kingdome, and doe daily more and more ripen the iuſt wrath of God, for the powring out of his laſt vengeance vpon this ſinfull nation. They are theſe: 1. The ouerflowing torrent and vnbridled rage of many crying ſinnes, feareful abominations, and deſperate prophanenes. 2. A ſenſible declination from their firſt loue, and decay of zeale, euen in Chriſtians. 3. A luke-warmenes and want of thorownes and ſincerity in formall profeſſors.*

As for the firſt: By our horrible ſins and hatefull ingratitude for mercies without meaſure, and miraculous deliuerances, wee grow ſo heauie vpon the Lord, that we preſſe him, and the bowels of his tendereſt compaſſions, as a cart is preſſed that is full of ſheaues; *ſo that it is impoſſible, but that ſhortly, without great humiliation and generall repentance, we ſhould wreſt out of his hands the vials of his laſt wrath, and force him to come againſt vs with the heeſome of vtter deſolation. It is to bee feared (ſo grieuous and endleſſe is the impietie and impenitencie of this land) that his forbearance in the meane time, is not for any hope he hath of vs (for what good hath a durable and extraordinarie plague done vpon vs?) but onely by reaſon of the cruell and implacable inſolencie of our enemies; becauſe he is loth to*

make

make vs a prey to the Wolues of Rome, and matter of triumph to such a mercileſſe and murderous generation. Who knowes but that the Match *had reached vnto the* Powder, *had not the Lord out of the bottomleſſe depth of his vnlimited mercies laid hold vpon his owne argument,* Deut. 32. 26. 27. I haue ſaid, I would ſcatter them abrode, I would make their remembrance to ceaſe from amongſt men, ſaue that I feared the furie of the enemy, leſt their aduerſaries ſhould wax proud. *Leſt his and our aduerſaries, thoſe breathing dinels the Gunpowder Papiſts, ſhould too proudly and barbarouſly haue inſulted in the ruines of his people, and the baniſhment of his glorious Goſpell. The Lord giue vs vnderſtanding hearts to conſider theſe things in time, leſt he come vpon vs with his wrath, neuer more to bee appeaſed, and teare vs in peeces when there is none to helpe.* May any man driue away an hungry Lion in the wood? Or quench the fire in ſtubble, whē it hath once begun to burne? may one turne againe the arrow that is ſhot of a ſtrong archer? *If the Lord once whet his glittering ſword, and his hand take hold on iudgement, with purpoſe to roote out a ſinfull and rebellious nation; there is no power or policie, no multitude of men, or magnificence of State, no armour of the mightie, or arme of fleſh, ſhall euer be able to giue any ſuccour, reliefe, or deliuerance.*

Concerning the ſecond: Certaine it is, that our bleſſings of peace, and ſtrength of State, breede by accident much abatement of forwardnes, and zeale in godlines, ſecret deuotion, and coldnes euen in many true Profeſſors, careleſneſſe in obſerueing their waies, wearineſſe and vnchearefulneſſe in doing good, and performing holy duties, vnpreparednes in comming to diuine ſeruices, religious exerciſes, and the Lords Table, ſleightneſſe and vnprofitablenes in prayer, meditation, Chriſtian conference, and daily examination of their conſciences, neglect of opportunities in winning their brethren vnto the feare of God, and of working vpon, and preuailing with their kindred, acquaintance, familiars and families. Thus wickedly and vnthankefullie turne wee the mercies of God into occaſions of ſin, and ſuffer our temporall happineſſe to waſt and conſume our ſpirituall bleſſings. And the more

we are secured in our outward state, the more heartlesse wee are in the service of God, and the affaires of the life to come. But let vs looke vnto it: for as the louder and crying sinnes of this land are the great and strong cartropes; so vndoubtedly, those as lesser cords haue their part and same power in drawing vpon vs heauie iudgements, and in preparing further vengeance, except wee amend, and returne to our first loue. *Would to God that we would keepe fresh in our minds but this one consideration: That the same God, which against the expectation both of heauen and earth, of Rome and hell, of diuels and Papists, turned our feares and amazements at the death of that glorious Saint, the late Queene, into safety, and a sure foundation, by the most happy succession of our gratious Soueraigne, and his roiall seed; can out of his iust indgement for our vnthankefulnesse and securitie, in the very turning of an hand and closing of an eye, dash all our hopes, and shut vp the whole Body of this flourishing kingdom in the pit of irrecouerable destruction. It had bin done, had* Fauks *fired the powder: and who knowes what those busie and bloodie heads are euen now hammering in the same kind? Besides these two now mentioned, there is another capitall cause of Gods heauie displeasure, which though it make no great noise, nor be much taken notice of vpon earth, yet it is much lothed of God almightie, and cries loud in heauen for vengeance vpon vs: It is a Lukewarmenes, and vnzealousnes, a cold and careless mediocrity in spirituall matters, and as it were, a neutralitie betwixt notorious sinfulnes and saning sincerities. When men perhaps with diligence, willingnesse and forwardnesse submit themselues to the hearing of the word; but subordinate the power and practise thereof to their ease, honours and worldly contentments: When they will needs hold an outward correspondence with the world, and yet inwardly maintaine and nourish hope of saluation in themselues: When they straine their wits, and striue to partake both of the comfortable fauour of God, and corrupt fashions of the times, both of the pleasures of their sweet sinne, and the sweetnesse of the true peace of conscience, which are as inconcurrent as two parallel lines, and as incompatible as light and darkenesse. These men, though in the worlds opinion, they be of ciuil honest cariage, of moderate spirits,*

and of a staied temper in religion, and in their owne conceits, rich and enriched, and want nothing, *yet indeed they are meere starvelings, and starke beggers in respect of the true riches, and lasting treasures of saving grace, and in the very case of those (except in the meane time they buy of him* gold, garments, and oile) *which shall never see Christ Iesus in his Kingdome to their comfort: for* Amen, the faithfull and true witnesse *hath vowed it, that he will spue such out of his mouth; and wishes much rather that they were key-cold, then such formal Christians: His speech imports thus much: I had rather you were Pagans and Infidels, then professors without zeale. Now my chiefe and speciall aime is, with all humble submission to better iudgements, and the censure of the Prophets, to lay open the state of these men, because besides their fearefull deceiving their owne soules, and particular certaine damnation if they so continue, they mightily incense the Lords wrath against this land, with an insensible and unacknowledged provocation, and wilfully hazard the continuance of his glorious Gospell amongst vs. It is commonly conceived indeed, both of themselues, and of the world; that if they be morally honest, and outwardly conformable to the ministerie of the word; so that they be blamelesse, and innocent in respect of humane iustice; that they are also, I know not how, harmelesse and guiltlesse before the the Tribunall of God. But the Euangelist tels vs,* That that which is highly esteemed among men, is abomination in the sight of God: *And God himselfe by* Isaiah, That his thoughts are not our thoughts, neither are his waies our waies. *For certainely the state of Luke-warmenesse, and formalitie in religion, howsoever it may be full of worldly applause and happinesse, and beare away the bell vpon earth; yet it is as burthensome and hatefull vnto God, as luke-warme water, or the most lothsome potion to the nicest stomacke: And doth with a more naturall importunitie then other sinnes, knocke at the gates of diuine iustice, for the removeall of our candlestricke, and the glory of his Gospell from amongst vs. All kindes of sinnes according to their nature, measure and ripenesse haue proportionally a part and hand in drawing downe all manner of plagues vpon the soules of men: but this hath a pecu-*

Luke 16.15.

Isai. 55.8.

liar and predominate power, in hastening that particular and greatest of all indgements, the famine of the word. For God cannot endure without speciall indignation, that his Word, which is his power vnto salvation, should receive such limitation and prescription from mens wisdome; that it should worke no further vpon them, nor beget more change and holinesse, then may consist with the enioyment of their worldly contentments, reputation, and the pleasures of their beloued sinne. Hee cannot abide, that men discontented with the straitnes of the gate of grace, and impatient of a strict course of godlinesse, should labor to find out, and follow another way to heauen, then that which is sanctified by his Word, and which hath and must be troden by all those that will euer see the Lord. Knowledge and profession of Gods truth, without sanctification and zeale, are but meanes in the meane time, to put out the glory of Israel, and will hereafter but encrease the number of stripes, and adde waight vnto endlesse torment. In the name of God therefore let all luke-warme and formal Christians be contented to take notice of their state; and before the Sun goe downe ouer the Prophets, suffer their hearts to be thorowly heated with true zeale; and beside their outward reformation, and seuerall lightnings of the Spirit, to entertaine that speciall saving and sanctifying grace, which onely can saue their soules, and prepare them for the glory that is to be reuealed: Least now at length (for he hath borne with vs miraculously) our iust God cause our Sunne to goe downe at noone, *and* darkenesse *to surprize* vs in the cleere day: *Least hee roote vs out of this good land, as a fruitlesse and faithlesse nation, turn vs out of our houses of prayer, as the vnworthiest, and vnthankefullest people vnder heauen;* and let out his vineyard to other husbandmen, which will deliuer him the fruites in their seasons. *And the more secure and feareless we be (as wee were neuer more) the more sudden and inevitable is like to be our surprizall and destruction. For as Gods mercies are then most magnified, when they relieue the extremest miserie, and shine into the depth of discomfort and darknesse, when all other helpe is vtterly despaired of: so his indgements are most glorious, when they strike at the height and top of pride and impenitencie, while they thinke themselues most*

sure,

ſure, and with greateſt confidence repoſe vpon the arme of fleſh, and policie of man.

The third reaſon and motiue why I inſiſt ſo long in the point of formall hypocriſie, was taken from the condition of mine auditors; who being of deepeſt vnderſtanding, are naturally apteſt and ſtrongleſt tempted, to miſtake and vndernalue the myſterie of godlineſſe, and to deceiue their owne ſoules in the high point of ſaluation. For men of greateſt nobleneſſe and pregnancie of ſpirit, of moſt rich and vniuerſall endowments of mind, without the power of grace and a ſanctified humilsty (the faireſt branch ſpringing thence, and the true crowne of Christianity) are readieſt to make an idoll of their great ſufficiencie, with a diſdaineful preiudice to paſſe by the ſimplicity of the Saints, and out of a flattering conceit of their owne hearts, to thinke their ſpirituall ſtate as good as the beſt, and moſt bleſſed from God, when as yet they haue no part in the first reſurrection. *For when they find themſelues far aboue others in all other excellencies, and whatſoeuer remarkeable worth the world takes ſpeciall notice of; they conceiue alſo that in a proportionable congruitie, (as indeed it ſhould be) they are inferiour to none, in thoſe ſacred apprehenſions of heauen, and taſte of eternall life. Vpon this conſideration, I was bold, out of a Chriſtian iealouſie, to treate on this argument, being perſuaded of their great wiſedome and gratious humilsty to liſten to any heauenly meſſage, which might either diſcouer or preuent ſpirituall danger.* 3

Thine in Chriſt Ieſus,

Robert Bolton.

sure, and with greatest confidence repose upon the arme of stall and policie of man.

The third reason and motive why I insist so long in the point of formall hypocrisie, was taken from the condition of mine auditors; who being of deepest understanding, are naturally apteſt and strongest tempted to mistake and undervalue the mysterie of godlinesse, and to deceive their own soules in the high point of salvation. For men of greatest nobleness and pregnancie of spirit, of most rich and universall endowments of mind without the power of grace and a sanctified humility (the fairest branch springing thence and the true crowne of Christianity) are readiest to make an idoll of their great sufficiencie, with a disdaineful prejudice to passe by the simplicity of the Saints and out of a flattering conceit of their owne hearts, to think their spiritual state as good as the best and most blessed from God, when as yet they have no part in the first resurrection. For when they find themselves far above others in all other excellencies, and whatsoever remarkable worth the world takes speciall notice of, they conceive also that into proportionable congruitie (as indeed it should be) they are inferiour to none, in those sacred apprehensions of heaven, and taste of eternall life. Upon this consideration, I was held, out of a Christian jealousie, to treate on this argument, being persuaded of their great wisdome and gratious humility to listen in any heavenly message, which might either discover, or prevent spiritual danger.

Thine in Christ Iesus,

Robert Bolton.

A DISCOVRSE ABOVT THE STATE OF TRVE HAPPINESSE.

PSALM. I.

1 *Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornefull.*

2 *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

THere is no greater encouragement, or stronger motiue, to stirre a man to an eager, and earnest pursuite of the meanes, then to propose vnto him an end, wherein at length his heart may repose; as in a concurrence of all comforts and contentments. To which, there is no possibilitie of attainment, but by pureneſſe of heart, holineſſe of life, constancie in a course of sanctification; which only leade vnto the face, and presence of God, where, and with whom alone is the highest perfection of bliſſe, ariuer of infinite pleasures, the well of life, an endleſſe rest of all created desires. For the capacitie of mans soule, cannot possiblie be filled with the sufficiencie of any creature; no, not with a world of creatures; for they are all nothing to the worth of a mans soule; Christ himselfe hauing preferred it in valuation: *What shall it profit a man, though he should*

Matth.16.26. *should win the whole world, if he lose his owne soule?* And therefore can neuer be free from motion and vexation; vntill it reach vnto, either in certaine hope, or actuall fruition, an obiect, infinite, as well in excellencie of nature, as duration of time. Blessed then was the wisedome of the disposer of these heauenly songs of *Dauid*; whether it was himselfe, or *Ezra*, or whomsoeuer, in that hee prefixed this excellent Psalme, as a preface to all the rest; wherein is proposed, and comprised a matchlesse happines; whereby the godly man,

Psalm.92.12. may euen in this life flourish *like a Palme tree*, and grow *like a Cedar in Lebanon*; refreshed continually with riuers of ioyes, and comforts, shed into his heart by the spirit of God:

Psalm.125.1. and may stand like mount Zion vnastonished and vnremoued, at that great, and fearefull day, when the wicked shall call for the mountains to couer them, and wish they had neuer bin. What ingenuous mind would not be inflamed with zeale, to the prosecution of those meanes, which leade vnto an end as full of happinesse, as the Sunne is full of light, and the Sea of waters? What heart not possessed with an iron sinew, would not thirst, and long after sound, and vndissembled sinceritie, euen as the Hart brayeth after the riuers of water, and as the drie ground gapeth for drops of raine? With by it alone we purchase, and put on an vnconquerable resolution, issuing from an assurance of being in Christ, and from the cleerenes of a good conscience: whereby we may walke

Prou.18.1. euen *as bold as Lions* thorow this valley of teares, amid the mercilesse vexations of prophane men; nay, wee may *walke*

Psalm.91.13. *vpon the Lion and Aspe, the yong Lion and the Dragon we may tread vnder feet*; and hereafter bee sure to bee satisfied with the fulnesse of ioy in the presence of God, and with pleasures at his right hand for euermore.

This happie man is here described vnto vs by many arguments.

1 First, are laid downe his markes, and properties; negatiue, and affirmatiue, in the two first verses.

2 Secondly, his happinesse is liuelily set out by a similitude, in the third verse.

Illustrated by an opposition of the miserie, and vnhappie condition of the wicked, in the fourth and fifth verses. 3

Concluded with the causes of them both, to wit, of the happinesse of the godly, and vengeance vpon the wicked, in the last verse. 4

The negative properties in the first verse are three: *Hee doth not walke in the counsell of the wicked*; *Hee doth not stand in the way of sinners*; *He doth not sit in the seat of the scornfull*; amplified with a threefold gradation in the persons, actions, and obiects of the actions. The gradation in the persons, the *wicked*, *sinners*, and *scornefull*, implies all sorts of vngodlie men. The gradation in the actions, *walke*, *stand*, and *sit*, all manner of commerce, and correspondence with them. The gradation in the obiects the *counsell*, *way*, and *seate*, all kind of iniquitie; inward corruptions, or outward impieties. The whole verse laboureth with an emphatical exaggeration, to set downe his blessed forbearance of sinne, and communicating with sinfull men.

The second verse containing his imployment in piety, seemeth to answere in opposition, the three negatiues, with three affirmatiues. His *delighting in the Law of the Lord*, is opposed to the *counsell of the wicked*. *His meditation, and exercise in that Law*, to the *way of sinners*. *Day and night*: there is his constancie, and habit, oppos'de to the seat of the scornefull.

Why then, let the prophane and flattering world say what it will: let sensuall, and vnsanctified men iudge as they list. That man, & that man alone is truely, and euerlastingly happie: *That walketh not in the counsell of the wicked*; that is, that doth not delight in their vaine imaginations, sinfull affections, lustfull desires, speculatiue wantonnesse. In their proud and swelling thoughts, which conceiue mischiefe, and bring forth a lie; chaffe, and bring forth stubble; the wind, & bring forth the whirlewind. That doth not partake with their impotent passions, vnhallowed policies; their exorbitant, and indirect proiects, for their pleasures, honours, and profits. Whose soule desires not to come into ſ secret of their cru-

ell consultations, and malicious designements. In a word, whose heart hateth, and abominateth all venome of inward pollution, that hath either fountaine or seate in any power of the soule.

That standeth not in the way of sinners: That is, that breaketh not into open prophaneneſſe; that imitateth not their actions, and conuerſation. Whoſe mouth is not full of bitterneſſe and lying; whoſe lippes are not infected with the poiſon of Aſpes; whoſe hands are not full of bribes, and falſehood; whoſe feet are not ſwift, to run after miſchiefe, vanitie, and leaud companions.

That ſitteth not in the ſeate of the ſcornefull. That is, that confineth not himſelfe to the chaire of iniquitie; that confirmeth not himſelfe in his malice and hardneſſe of heart; that doth not make a mocke of ſinne, and ieſt with the ſacred word of God; that doth not direct the poiſonous arrowes of a ſpitefull tongue, euen at the apple of Gods owne eye, his deareſt Saints and ſeruants. That, with the ſcorner, doth not dare the higheſt maieſtie of the Almightie, to whet his glittering ſword, and take hold on iudgement; to put on his habergeon of righteouſneſſe, and the garments of vengeance for clothing: ſaying; as it is Iſai. 5. 19. *Let him make ſpeed: let him haſten his worke, that we may ſee it: and let the counſell of the holy one of Iſrael draw neere, and come, that we may knowe it.*

Thus farre his forbearance of ſinfull actions. Now followes his practiſe in actions of pietie.

But his delight is in the Law of the Lord: that is, the whole doctrine diuinely inſpired is the very ioy of his hart, and delight of his ſoule. It is ſweeter vnto him then hony, and the hony combe. It is more pretious vnto him then gold, yea then much fine gold. It is more worth vnto him, then heauen and earth. And when the hart is once enkindled with loue, there the imagination embraceth with deareſt apprehenſion; the thoughts are impatient of any other obiect; all the powers of the ſoule are vnited in a ſtrong endeauour for the attainment. The whole mind muſt needs be poſſeſt with meditation,

tion. If he delight in the Law of the Lord, hee must needs meditate therein. And this feruencie of the heart, cannot possibly bee inclosed within the compasse of the breast: it will spread it selfe in speech and actions. As is plaine, Psalm. 37.30. *The mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.* The reason followes. *For the Law of his God is in his heart.* And Psalm. 119.167. *My soule hath kept thy testimonies: for I loue them exceedingly.* And this loue, delight, meditation, and exercise in the Law of God, of this happie man, is not as a morning cloud, and as the morning dew, before the Sunne: but like the light of the Sun, that shineth more and more, vnto the perfect day. It is not for a start, for feare, vpon restraint, for reputatio, for aduantage: or to couer the terrors of conscience, for a while, with a few flashes of deceiueable comforts, out of some misapplied promises in the word of God: but it is out of a free resolution, and with vndaunted constancie, *day and night.*

But giue me leaue, I beseech you, before I proceed to the explication of the rest, or deduction of Doctrines from these particulars; to propose vnto you this generall Doctrine, which hath his strength from the body of the Psalme, and the maine scope of the spirit of God.

There is in the booke of God proposed and offered vnto vs, an happinesse standing in opposition to all the vaine felicities, which ancient Philosophers deuised out of their deep speculations; or prophane men frame out of their corrupt affections: not consisting in pleasures, riches, honours, greatnes; in ciuill honesty, formall hypocrisie; or the whole possibility of nature: but in supernaturall grace, and the blessed consequents.

The whole booke of *Ecclesiastes*, *Salomons* sacred retractations, is a large, and sound demonstration of this Doctrine. *Salomon* was sonne vnto the worthiest king, that euer swayed scepter vpon earth; and he was predecessor in the royall line vnto the Sonne of God; and so matchlesse for nobility, if true happinesse had consisted therein. Hee was king of Ierusalem, the lady of the world, the perfection of beauty, and

the ioy of the whole earth. Hee gaue siluer, as stones, and gaue cedars as the wild figtrees, that grow abundantlie in the plaine. He built him houses, and planted Vineyards. He prouided him men singers, and women singers; and the delights of the sonnes of men. Whatsoeuer his eyes desired, he withheld it not from them: and withdrew not his heart from any ioy. For wisedome, and vnderstanding, hee had a large heart, euen as the sand, that is on the sea shore. In speculatiue knowledge, hee excelled the wisedome of all the children of the East; and all the wisedome of Egypt. Hee was able to discourse from the cedar tree, that is in Lebanon, euen vnto the Hysope, that springeth out of the wall. In wisedome of politie, and gouernment, there was none like vnto him before him, neither after him shall arise the like vnto him. So that *Salomon* was the most fit, and absolute man, that euer liued, both for abilitie in vnderstanding, abundance in possession, and desire in searching, to take an exact measure, and the vtmost extent, of the worth and sufficiencie of all creatures; and to raise from them the best contentments they could possibly afford. Yet when he had wearied himselfe in the variety of passages of this life; and in the booke of *Ecclesiastes* becomes a publicke penitentiarie to the whole Church, and to all posteritie; see his iudgement: he vtterly disauowes and disclaimes them all, as miserable comforters, as meere shadowes, and dreames; wherein there is no more matter of sound comfort, then there is light in the greatest darknesse, or taste in the white of an egge. He saies of *laughter, thou art mad, and of ioy, what is this that thou doest?* And whereas wisedome and knowledge, are the most incomparable treasures this transitorie world hath; he saith, that *in the multitude of wisedome is much griefe: and hee that increaseth knowledge, increaseth sorrow.* And of these, and all other things vnder the sunne; yea, and if to the glory of all created natures, were an addition of ten thousand excellencies, that neuer man saw, or enioyed; hee had pronounced of them all, in respect of true happinesse, and diuided from the grace and feare of God, and

Eccles. 2. 2.

Eccles. 1. 18.

sanctified

sanctified heart; that they are all vanity. And if he had staied there, it had been well; that argues but a passiue imperfection, and a weakenesse of being in the things themselues; but they are vexation of spirit. Nothing in themselues, yet full of power, and actiuitie to inflict vengeance, and vexation vpon the spirit of a man. The spirit of a man being sound in sincerity, and seconded with a good conscience, is able to beare out his infirmities, and all the miseries incident to his nature: It is able to passe by, with a resolute, and consented patience, the lying imputations of the prophanest malice: It is able by the grace of God, to encounter with the terrors of death, and the fearefulnesse of the graue; yea, to endure with a gratious humility euen the presence of God, and Angels at that great day. But a wounded, and an afflicted spirit, who can beare? If the eye bee darke, how great is that darkenesse? If the spirit of a man, which should refresh all the faculties of the soule with comfortable cheerefulnesse, and fill the whole body with a liuely vigour, bee it selfe wounded with vexation and terrour; how comfortlesse is that man? If his strength were the strength of stones, and his flesh of brasse; yet would the torment of a bitter afflicted soule grinde him to powder, and melt as the dew before the sunne, whatsoeuer hee accounteth strongest, and most powerfull to relieue his heauinesse; it would turne all his choisest, and dearest pleasures into wormewood and bitternesse. And this vexation, with which riches, honours, or what other vanitie desireable in this life doth afflict the vnregenerate heart, is twofold: In the very pursuit of them, is much anguish, many grieuances, feares, iealousies, disgraces, interruptions, discontentments. But after the vnsanctified enioying of them, followes the sting of conscience, that will euerlastingly vexe the soule, which is the very earnest of the fire of hell; by which a man doth expect with vnconceiueable horrour, the consummation of the wrath of God; which burneth farre better, and more vnquenchably, then any fire, though augmented with infinite riuers of brimstone, to be powred vpon his body and soule for euermore,

bold in

in the world to come. How then possiblie can there be any happinesse in these vexations? Wherefore *Salomon* hauing proued the negatiue part of my doctrine, concludes the po-
Vers.13. sitiue in the last chapter: That to feare God, with reuerent regard to keepe his commandements; is the onely way to be possest of true happinesse, to find peace of conscience, and assurance of the fauor of God. For let a man, while hee will, in this world of vanity; either sporte himselfe in the soft, and greene way of fading pleasures; or please himselfe in the glorious miseries, of honours and high places; or tire himselfe in the toiles of vnsatiable greedinesse; or braue it in his othes, blasphemies, and strength of powring in strong drinke; or tread the fearefull and desperate path of contempt of the power of religion, the truth of God, and sincerity of his saints all the while, when he is at the best, hee is but as the raging sea, that cannot rest. For so *Esaiah* compares the wicked, Chap. 57. 20. The sea, you know, is not onely many times tossed, and tumbled vp and downe, with winds and tempests; but euer inwardly disquieted, euen with her owne motions, casting vp continually mire, and dirt vpon the shore, and breaking into some her proudest waues against the rockes: Euen so the heart of that man, which hath reposed his affections vpo the glory of this life, is not onely many times disquieted, and cast downe with outward crosses and occurrents; as with losse of friends, discountenance of great Ones, disappointment of his hopes, and preferments, with wrongfull ratings, and disgraces, with looking vpon the day of his death, and vengeance vpon the wicked, with all disturbers of his security in his pleasures, and dignities: But is also besides the restlesse torture of his conscience, euer from within, souming out his owne shame, the dishonour of God, and the vexation of his brethren. But it is not so with him, that holds the feare of God, for his surest sanctuary, that hath resolued to resigne vp himselfe in holy obedience, to the will of God. His heart is like the vpper part of the world; which is euer full of serenitie, constancie, and brightnesse, be the aire below, neuer so trou-

bled with ſtormes and thunders; or the earth with commotions and tumults. For let there bee about him, the deuouring ſword of the Tyrant, the conſuming flames of perſecution, the keene razours of lying tongues, the mouthes of Lions, the cruell combinations of his enemies; nay, let the earth be moued, and let the mountaines fall into the middeſt of the ſea: yet his heart is ioyfull, patient, reſolute, and contented.

But to deſcend more ſpecially to the particulars of the negatiue part of my Doctrine: let me adde to the many and ſtrong reaſons of the ancient Philoſophers, and late Schoolmen, againſt pleaſures, riches, and honours, theſe three; which will for euer vtterly diſable them for claiming any ſhow of intereſt in mans happineſſe.

Firſt, they cannot poſſibly fill the vnlimited deſire of the ſoule. For although the treaſures, the greatnes, the delights of all men liuing, were in the preſent poſſeſſion of one: yet ſomewhat beſides, and aboue all this, there would ſtill bee ſought, and earneſtly thirſted for. Nay, it is certaine, if one man were not onely crowned with the ſoueraigntie of all the kingdomes of the earth, but beſides, were made commander of the motions of the ſunne, and the glorie of the ſtarres; yet the reſtleſſe eye of his vnſatisfied vnderſtanding, would peepe and prie beyond the heauens, for ſome hidden excellencie and ſuppoſed felicitie, which the whole compaſſe of this created world cannot yeeld. So vnquenchable is the thirſt of mans ſoule, vntill it bathe it ſelfe in the riuer of life, and in the immeaſurable Ocean of goodneſſe and wiſedome. So impoſſible is it, that this materiall world, with all her perfections, ſhould be a proportionable obiect to ſo pretious a nature; or that ſo diuine a ſparkle ſhould ceaſe riſing and aſpiring, vntill it ioyne it ſelfe to that infinite flame of glorie and maieſtie, from whence it firſt iſſued. 1

Secondly, they cannot ſecure the conſcience diſtreſſed with the apprehenſion of the wrath of God, or preuent his iudgements. Memorable is that horrible amazement, that 2

 ſurpriſed

surprised the heart of *Belshazzar* amid his greatest iollities. Melting hee was in pleasures, and deliciousnesse; solacing himselfe amongst his wiues, and concubines; carousing in the golden, and siluer vessels of the Temple. But when there appeared fingers of a mans hand, which wrote ouer against the Candlestick vpon the plaister of the wall: a remembrancer vnto his conscience, how contemptuously, and sacrilegiously he had dishonoured the highest Maiestie; and that the vials of Gods heauie vengeance were readie to bee powred vpon his head, all the ioyes of his royall pompe vanished as the smoke. For *then the Kings countenance was*
Dan. 5. 6. *changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.* And now, one pang of his wounded conscience did much more torment him, then the kingdome, maiestie, glorie, and honour, which he receiued from his father *Nabuchadnezzar* could euer comfort him. So, I doubt not, but many times, the hearts of many glorious Ones in this life, that are not in trouble like other men; but spread themselues as greene bay-trees; when they heare the certaine iudgements of God, denounced out of his booke by his Ministers, against those sinnes, to which by long custome, and vowed resolution, they haue fastned their affections, because thereon depend their pleasures, honours, states, reputations, contented passing the time, or the like: I say, that many times (except their consciences be seared vp with an hote iron, against the day of vengeance, and then their case is vnspeakably wofull) their hearts tremble, euen as the trees of the forrest, that are shaken with the winde. Amid their laughing, their hearts
Eccl. 7. 8. are sorrowfull. Or if their mirth be entire; it is but *like the noise of the thornes vnder the pot.* Thornes vnder a pot, you know, make a great crackling, and noise for a little time; they blaze faire, and bright; but are suddenly extinct, and brought to nothing. Neither are these cold comforters able to quench Gods fierie ielousie, when it breakes foorth in plagues, and iudgements against a sinfull people. Witnesse the Prophets: Zepha. chap. 1. 17. 18. *Their blood shall bee*

powred

powred out as dust, and their flesh as the dung. Neither their siluer, nor their gold shall bee able to deliuer them in the day of the Lords wrath, but the whole land shall be deuoured, by the fire of his iealousie. Ezech. 7. 19. Their siluer, and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels, for this ruine is for their iniquitie. Obad. 4. Though thou exalt thy selfe as the Eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord. It is not then any wedge of gold, or height of place, can priuiledge, or protect vs; when our sins are ripe, and readie to take the flame of Gods fierce wrath and indignation.

Thirdly, they cannot stretch themselues vnto eternity. For 3
there are no contentments of this life; whether they lie in honours, riches, pleasures, friends, or the like; let them be neuer so many in number, so potent in the world, or in our own perswasions, so exempt from mixture of discomfort; that can possibly bring vs farther, then our deaths-bed. It may be for a few & wretched daies of our life they haue detained vs in a fooles paradise, yet full of Vipers, and Scorpions; It may be, they haue left some obscure prints of vnfound ioyes in our passages: but then, at their farewell, they are vtterly despoyled of their weake, and imaginarie sweetnes; and are wholly turned into wounds, and wormewood, into gall & vexation. They leaue a sting indeede in the conscience, that neuer dies; but themselues die all at our deaths, and lie downe with vs in our graues. Why then, when the immortall soule, being dislodged from this tabernacle of clay, shall now begin to enter the confines of eternitie; what shall comfort it, through that endlesse duration? For if it looke backe to this inch of time, which it consumed in vanitie, it may aske: Why haue I been troubled about many things? Why haue I disquieted my selfe in vaine? Why haue I insolently insulted ouer innocencie, and accounted sincerity madnes? What hath pride profited me? or what profit hath the pompe of riches brought me? And it may be answered: *All these things are passed away like a shadow, and as a poste that passeth by: as a ship*

that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the flouds: or as a bird, that flieth thorow in the aire, and no man can see any token of her passage, but only heare the noise of her wings, beating the light wind, parting the aire through the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found. If then the expiration of all worldly comforts be most certain and ineuitable, at the furthest at our departure from this life; it is impossible, there should be any absolute ioy found in them: for there is wanting the very life and accomplishment of true happinesse, assurance of perpetuitie. Imagine therefore, a man to be abundantly encompassed euen with all the desires of his heart; let him wash his paths with butter; and let the rocke powre him out riuers of oile; let him heape vp siluer as the dust, and gold as the mire in the streetes; let him decke himselfe with maiestie and excellencie, and aray himselfe with beautie and glorie; let him drinke vp the pleasures of this world in as great abundance as *Behemoth* the riuer *Iordan*; yet all is nothing, himselfe being couered with corruption, and mortalitie; and the fruition of them with vanitie and change. One generation passeth away, and another generation commeth. He must at length necessarily make resignation of all into the hands of a new succession. And hee shall take nothing away when he dies; neither shall his pompe or pleasures descend after him. Yet, if a man besides an entire and vninterrupted possession of his worldly contentments; which is neuer to be looked for in this life: for, as *Iob* speaks, *While his flesh is vpon him, he shall be sorrowfull; and while his soule is in him, it shall mourne*; yet I say, if besides he were able to extend his life to many millions of yeeres, the matter were a little more tolerable. But alas, the life of a man at the most is but a hand breadth, or a span long; and that which makes it much more miserable, he knowes not in what part of that shore spanne, how suddenly, or how soone he shall be cut off from the land of the liuing; and goe, and shall not returne, euen vnto the land of darkenesse, and shadow of death. For *the reioycing of*

Chap. 14. 22.

Iob 20. 5. &c.

the wicked is short, and the ioy of hypocrites is but a moment. Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes; yet shall he perish for euer like his dung, and they which haue seene him, shall say, where is he? He shall flee away as a dreame, and they shall not find him, and shall passe away as a vision of the night. So that the eye which had seene him, shall see so no more, and his place shall see him no more. And in this respect, mans condition is farre inferiour to other creatures. One generation passeth, & another generation succeedeth; but the earth remaineth for euer. The Sunne seemes euery night to lie downe in a bed of darknesse; but he rises in the morning, clothed with the same glorie and brightnesse; and reioyceth as a Giant to run his course: *But man* (saith *Iob*) *is sicke, and dieth, and man perisheth, and where is he? As the waters passe from the sea, and as the flood decaieth and drieth vp; so man sleepeth, and riseth not: for he shall not wake againe, nor be raised from his sleepe, till the heauen be no more.* Chap. 14. 10. 11. 12.

To let therefore these wretched vanities passe; as vnworthie to be insisted on thus long. For howsoeuer, the worldly minded man, wanting vtterly the eye of faith, and having his eye of reason dimmed with mists, that rise from his tumultuous and fierie passions, grosse ignorance, and wilfull malice, so that he onely lookes vpon the honours, riches and pleasures of this life with a carnall & sensuall eye, may seeme to see in them, some glimmerings of happines, and thereafter conforme and proportion his desires, endeuours and proiects; because he hath his portion only in this life: yet certainly, the truly generous minde, may cleerely out of the very apprehension of nature and light of reason, discerne them all, to be no better then a broken staffe of reed, whereupon if a man leane, it will goe into his hand, and pearce it, yea, and strike his heart too thorow with many sorrowes: and that in the time of trouble, they will all proue but as a broken tooth, and sliding foote. To let them therefore passe, and die and perish, I come to two other branches of the negatiue part: ciuill honestie, and formall hypocrisie.

These indeed, are the two great engines, by which in this

full light and glorious noonetide of the Gospell; the prince of this world draweth many multitudes into his snares in this life, and into chaines of darknesse in the life to come.

2 Sweetnesse of nature, louelines of disposition, fairenes of conditions, a pleasing affabilitie in cariage, and conuersation; an vnswaied vprightnes in ciuill actions, and negotiations with men, make a goodly show. But if there be an accession of profession of the Gospel, of outward performance of religious exercises, of some correspondence with the seruants of God; why then the matter is striken dead. There is the perfection. Whatsoeuer is aboue is proud hypocrisie, vaineglorious singularitie, phantastickepreciſenesse; when God knowes, there may be all this, and yet no power of religion, no life of grace, no true happinesse, no hope of eternitie. To the demonstration of which point before I proceed, let me preuent two obiections.

First, I denie not, but that morall vertuousnesse, is good, and excellēt in it self; the outward performance of religious duties, and the exercise of the meanes of our conuersion, are necessarie. But if morall vertuousnesse were able to put on the greatest magnificence, and applause, that euer it anciently enioyed amongst the preciſest Romans; whereby it might worthily draw into admiration & iust challenge euen these times of Christianitie: yet in respect of acceptance with God, and conformitie to his will; and being not guided, and sanctified by supernaturall grace, it is but at the best, the very filthinesse of a menstruous clout. And outward actions of religion, be they performed with as glorious a show, and vndiscernable conueiance, as euer they were by the most formal Pharisie: yet seuered from a sound, and sanctified heart, the fountaine which glues life, sweetnes and acceptation to all outward seruices, they are but al, as the cutting off of a dogs neck; and the offering of swines blood.

Secondly, I doe not here by any meanes purpose the discomfort of that man, whose soule is yet wrastling with the grieuous afflictions, and terrors of conscience in the sore trauel of his new-birth: I wish vnto him, the sweetest comforts, that

that either he in his deepest agonies can desire; or ỹ bowels of Gods tendrest compassions are wont to powre into broken and bleeding hearts, and that the ioyfull light of his Saviours countenance may breake foorth vpon his cloudy and drouping conscience, with farre greater brightnesse then euer the cleerest Sunne vpon the face of the earth. Neither doe I purpose the discouragement of him, who hath happily passed the fearfull, but necessarie pangs of remorse for sins; and hath alreadie by the grace of God, laid hold vpon the merits, and mercies of Christ, by a true, though a weak faith. I wish that his soule, as a new-borne babe in Christ, may be touched with the smoothest hand of the most wise, and charitable discretion; and that it may bee nourished with the sweetest milke of the most gratious, and comfortable promises. I euer esteemed it most bloodie crueltie to quench the smoking flax, or breake the bruised reed, or to adde sorrow to him whom the Lord hath wounded; and therefore rather infinitly desire, to turne the smoking flaxe into a burning fire of zeale; to refresh the weak, and wounded heart, with softest oyle of Gods dearest mercies; to make the bruised reed a pillar of brasse, that it may stand strong, and sure, at the day of triall. Whereupon, I pronounce out of most certaine grounds of Gods eternall truth vnto the weakest faith, if true and sound; that the gates of hell, with all the furie, and malice, of the prince and powers of darkenesse, shall neuer preuaile against it. That neither Angels, nor principalities, nor things present, nor things to come; nor depths below, nor heights aboue, nor the creatures of tenne thousand worlds, shall euer bee able to worke a separation of it, from that infinite loue of God which first planted it in the heart, or a disunion of it from Christ, which inspires it continually with life, spirit, and motion. It is not difference of degrees, and measure, that takes away the nature and being of it. A small drop of water is as well, and trulie water, as the whole Ocean: a little sparke is as trulie fire, both in essence and qualitie, as the mightiest flame: the hand of a little child, may receiue a pearle, as well

as

as the hand of the greatest Giant, though not hold it so strongly: a weake faith, may be a true faith, and so a saving faith, as well as the full perswasion and height of assurance. This onely I must aduise in this point; that if this graine of mustard seed watered with the dew of grace, grow not towards a great tree: if this sparke, enkindled by the Spirit of God, spread not into a big flame: if this small measure of faith bee not edged with a longing feruencie after fulnesse of perswasion, and seconded with an assiduous and serious endeuour after more perfection; it was no sound and saving faith, but onely a counterfeit show and a deceiuing shadow. But yet for all this I cannot without a woe speake good of euill, and euill of good: I must not put darknesse for light, and light for darknesse: Wise *Salomon* hath taught
Prou. 17. 15. vs, that *hee that iustifieth the wicked, and hee that condemneth the iust, euen they both are an abomination to the Lord.* And therefore I must tell you, that a man may be great in the eye of the world, and in the iudgement of the greater part for his ciuill honestie, and solemne performances of outward duties of religion; (to which many thousands neuer attaine) and yet himselfe be not onely a stranger from the life of God, and right happinesse, and holden fast vnder the power and tyrannie of the first death: but also by accident, being puft vp with a conceit of an imaginarie perfection, become a violent opposite to the power of religion and true godlinesse. The reason whereof may bee this: Our corrupt nature, as in matters of vnderstanding and opinion, worketh in euery man a too too much loue of his owne inuentions, and conclusions; all opposition inflames the affection, and sets on foote the wit to finde our arguments for their proofe, lest he seeme to haue been too weake of iudgement in framing them, or too inconstant in not defending them: euen so also in matters of life and conuersation: and the more plausible a mans course is, and the more gloriously it is entertained of the world, the stronger is his resolution to continue in it, and the more impatient hee is of all controlement and contradiction. So that morall honestie,

nestie, and outward religiousnesse, being in themselues good and necessarie, and a good step to Christianitie: yet by accident are many times a strong barre to keepe men from the power of godlinesse and vnfained sinceritie. Because, when they consider their present course is in good acceptance with the world, and that it may well consist with the free enioyment of their honours and pleasures, at least arising from their beloued and secret sinnes, they willingly and peremptorily rest and repose vpon it; contented with a probable error of being in the state of grace, and with a plausible passage vnto eternall death. And the rather, because they know full well, if they should step forward vnto forwardnesse in religion and that inward holinesse, without which they shall neuer see the face of God; they should not only raise vp against themselues many thundring tempests, of the worlds insolent, false, and spitefull censures; but also euen from the bottom of hell many disturbances and fearefull tentations. For I am perswaded, while a man lies secure in the course of vnregeneration, if the diuell can procure it, he shall enioy his hearts desire, he shall bring his enterprises to passe, and not fall into trouble like other men. Hee onely then begins to bestirre himselfe, when a man begins to stirre towards grace; or that by his traines, he hath brought him to some point of aduantage, to some dead lift, to his deathsbed; that hee may haue a full stroke at his destruction, that he may suddenly and certainly swallow him vp, bodie and soule; and then he paies him home with a witnesse: for either through senselesnesse, or despaire, he sinkes him downe irrecouerably into the bottome of hell.

These two obiections thus preuented: I come to the proofe of the point in hand. And first, these reasons following may demonstrate, that hee which reaches but to ciuill honestie, comes farre short of being in Christ, and consequently of true happinesse.

First, some of the Heathens, out of those weake notions and inclinations to vertuousnesse, which corrupted nature confusedly imprinted in their minds, attained a great mea-

sure of morall perfection. This *Elogie* the [a] Historian giues of the Romane *Cato*, *Cato was a man, which did animate the faire speculatiue image of vertue with lively executions and practise. Goodnesse was so habitually incorporated into his honest mind, that he did good, not for respects and reseruedly, but, because he could possibly doe no otherwise. Impartiall indifferency was the rule of his actions; and being free from the corruptions of the time, he was the same man, and had a free command ouer his passions, both in time of acceptation and disgrace.* It is further reported of *Fabritius*, that a man might sooner turne the sun from his course, then to sway *Fabricius* by respects from honest and ingenuous dealing. And yet all these excellencies of morality are iustly and truly censured by Diuinity, to be but [b] *glorious sins, beautifull abominations. Austin*,[*] that great disputer, and worthy father, confirmes it vnanswerablie; especially from that ground in the Epistle to the [c] Hebrues: *Without faith it is impossible to please God.* Let a mans workes be in show neuer so good, so magnificent, so charitable; except the heart be purged from dead workes by a liuely faith, and pure from an euill conscience, he is but a painted sepulchre, or whited wall. But yet take this by the way; if these Heathens, in the twilight of reason, became such admirable lights of vprightnes and honesty; and yet Christians in these daies, when all the beames of Christs blessed Gospell are shining and shed round about them, continue still in darknes, cold and frozen in prophanenes, & security; certainely, as it shall be easier for *Tyrus* and *Sidon* at the day of iudgement, then for *Chorazin* and *Bethsaida*: so it shall be easier for many Heathens, though to them impossible, then for those Christians, that passe not them in vertue and integrity. *Cato* and *Fabritius* at that day shall rise vp against many luke-warme professors of our times, to their eternall shame, confusion, and condemnation.

The second reason is grounded vpon the words of saint *Paul*, 1. Corinth. 2. 14. *The naturall man perceiueth not the things of the spirit of God; for they are foolishnesse vnto him: neither can he know them, because they are spiritually discerned.*

In

[a] Cato, *homo virtuti similimus, qui nunquā recte fecit, vt facere videretur, sed quia aliter facere non poterat; cuique id solum visum est rationem habere, quòd haberet iustitiā, omnibus humanis vitijs immunis, semper fortunam in sua potestate habuit.* Paterculus lib. 2.

[b] *Splendida peccata.*

[*] *Contra Iulianum Pelag. lib. 4, cap. 3.*

[c] Cap. 11. 6.

In this place, by (*naturall man*) is not ment only, the carnal & sensuall man, swinishly wallowing in vanities and pleasures: but, as the best and soundest interpreters conceiue it, euen a man considered with the whole compasse of the reasonable soules possibility. And mans reasonable soule, by that strēgth it yet retains, since it was by God iustly disinherited of al spirituall patrimonie for *Adams* rebellion, may purchase some kind of perfections. First, in it selfe it may be excellent, if endowed with a sharp wit, a quick apprehensiō, a strong mind, a piercing iudgement, a faithful memory, a more moderate wil, & milder affections. But if by industry and art it furnish and fil euery seueral faculty with those ornaments and qualities, of which they are naturally capable, the perfection is much more admirable. And yet besides these excellencies in it self, it may shine gloriously to others: it may go further, & inable it selfe by action, experience & obseruation, with such an vniuersal wisdom, that it may not only be fit & qualified for notable offices of society and entercourse in politick Bodies: but also reach vnto ỳ depth of foresight, and large comprehension of circumstances, that it may be worthie imploiment in affaires of State, and in the direction and guidance of whole kingdomes. Al these perfections may concurre vpon the soule, and yet it remaine starke blind in the mysteries of saluation. Imagine them all ioyntly in one man, and in the highest degree of perfection & excellency of which vnsanctified mortalitie is capable, and let them be neuer so much admired, and flattered of the world: yet without the salt of grace to season them and the life of faith to animate them, they are but as gay and rich attire vpon a leprous bodie, as iewels, chaines, and bracelets, vpon a dead and rotten carcasse. Let no man then deceiue his owne heart: he may be enriched with singular pregnancie of all the faculties of the soule, he may be stored with varietie of the choisest and profoundest learning, he may expresse in action and ciuil honestie the absolute portraiture of *Aristotles* moral vertues; he may be as politike as *Ahitophel*: *Whose counsel, which he counselled in those daies, was like as one had asked counsell at the* 2. Sam. 16. 23.

Oracle of God: and yet without supernaturall illumination, and the diuine graces, of faith, loue, zeale, sinceritie, spirituall wisedome, a sanctified contention of spirit, in making towards God in all kinde of duties, which onely put a man into possession of true happinesse, and fit him for a blessed association with God, Angels, and holy men; I say without these supernaturall graces he cannot onely, not perceiue the things of the spirit of God, but (which is an horrible and fearfull curse) euen esteeme them foolishnes.

3 The third reason shall be taken from the example of *Nicodemus*, Iohn 3. *Nicodemus*, I am perswaded, was an honest and an ingenuous man; I am sure he was a great man, and a teacher of Israel; yet when he comes out of his ciuill honestie and naturall wisdome to reason and confer with Christ about the saluation of his soule and eternall happinesse; hee is strangely childish and a meere infant. For when Christ tels him; *Except a man be borne againe, he cannot see the kingdome of God*; he replies: *How can a man be borne which is old? can he enter into his mothers wombe againe and be borne?* A replie, which may breed an astonishment in all that shall euer reade this storie vnderstandingly vnto the worlds end; nay, it seemes to seeme strange to Christ himselfe, by his interrogatiue admiration afterward; *Art thou a teacher of Israel, and knowest not these things?* And no marueil; for who would think, that one of the best of the Pharisees, a ruler of ye Iewes, a professt Doctor in the Law and the Prophets, and one carefull to saue his soule, should be so grossely and palpably ignorant, in a most materiall and necessarie point of saluation; especially, hauing many times, no doubt, read it in *Moses* and the Prophets? Amongst many places, he might see, Ezec. 36. 26. 27. most clerely laid downe the great and glorious work of our new birth: *A new heart also will I giue you, and a new spirit will I put within you, and I will take the stony heart out of your body, and I will giue you a heart of flesh, &c.* But when he comes from teaching, and reading of this & the like places, to be examined in the practise and experimentall feeling of these graces of regeneration vpon his owne soule; why, hee

talkes

talkes of a man that is old, entring againe into his mothers wombe: from whence he should certainely returne with a doubled pollution and corruption of nature, and once more the child of Satan, then he was before. But so it is, where the heart is not seasoned with sauing grace, let the vnderstanding be neuer so great with swelling knowledge, the practicall powers of the soule neuer so pregnant with wisdome and policie, and perfected with morall vertues; yet there is no thing to be expected from that man, in matters and mysteries of saluation, but darknes, and blindnesse, childishnesse and stupiditie.

Fourthly, the young man in the Gospell may be a fit instance for our present purpose. He was vnreproueable in the externall iustice and outward obseruances of the second table, wherein ciuill honesty doth principally consist: but how farre hee was from inward sanctification, the state of grace, and happinesse of Gods children, appeares in the story. For when the sacred and powerfull words of our blessed Sauiour had insinuated into the secrets of his soule, and strucke at his sweet sinne of couetousnesse, the young man is presently cast into a fit of melancholie, Christ is too precise a preacher for him, he cannot digest such a strict and seuere course; he will not abandon his pleasures of worldlinesse, his palaces, his possessions, to follow Christ the Lord of heauen and earth in this life, though he assure him of the rich treasures of eternall blessednes in the life to come. *When the young man heard that saying, he went away sorrowfull: for he had great possessions.* Verse 22. Whereby we may see, that a man may be ciuilly honest and vncensurable in outward workes of iustice, and yet harbour and nourish some close corruptions, and sweet sinne in his heart: from which, rather then he will part, he will lose his part in Christ, the bottomlesse fountain of endlesse ioies and comforts, and his portion of vnualuable glory in the new Ierusalem. 4 Matth. 19.

This point being thus manifest, for conclusion I will lay downe certaine differences betwixt the righteousnesse of faith and sanctification, & the righteousnesse of ciuill honestie,

stie, that a man may haue some directions to examine his soule and conscience in this respect.

1 First, the fountaine and originall of righteousnesse of faith, is the sanctifying Spirit of God. I call it the sanctifying spirit, because the spirit of God may by a generall influence concur to the illumination of the vnderstanding with knowledge, and a ciuill reformation of the will euen in the vnregenerate: but the sanctifying spirit, by the miraculous operatiue of sauing grace, doth purge & mortifie the inmost affections, plant iustifying faith in the hart, renew all the powers of the soule, and reinuest them in some good measure with the blessed image of holinesse and integritie which they lost in *Adam*. But the cause and fountaine of righteousnesse of ciuill honesty, may bee goodnesse of constitution and ingenuousnesse, whereby a man may not be so apt and inclinable to notorious sinnes, or want of trials and prouocations, or feare of lawes and temporall punishments, or desire of reputation and rising, or a vaine hope to stay Gods iudgements for inward corruptions by ciuil outwardnesse, or at best, the restraining Spirit of God; by which hee doth onely represse the furies and outrages of the wicked, and reduce them to some moderation and honestie, for the quiet of his Elect & conseruation of Kingdomes. For if God did not put his hooke into the nostrils of prophane men, and his bridle into their lippes, euery one of them, (sith euery man hath in his corrupt nature the seedes of all sinnes that euer haue, are, or may be committed) I say, euery one of them might become a cruell *Senacherib*, a railing *Shemei*, a traiterous *Iudas*, a bloodie *Bonner*, an hellish *Fawkes*, fierce Woolues and Lions against the sillie and innocent Lambes of Christs fold.

2 Secondly, righteousnesse of ciuill honestie in outward actions may make a colourable pretence of pietie and vprightnes; but indeed hath many secret relations to pleasures, to friends, to profit, to preferments, to reuengement, to passions, partialities and euents, and such like by-respects, not easilie discernable, but by him whose eies are tenne thousand times brighter then the Sunne. But righteousnesse of faith

hath

hath in all actions, for the maine scope and principall end, the glory and honour of God: and if infirmitie doe sometimes distaine them with some mixture and adherence of respects, (for who can say my heart is cleane? euen the purest actions are mixt with some spice of corruptions) it workes in the faithfull soule much griefe, sorrow, striuing against, repentance and humiliation.

Thirdly, righteousnesse of faith doth labour watchfully, religiously and conscionably in that particular calling, wherein Gods prouidence hath placed a man, and in all the parts and speciall duties of godlinesse and obedience. But ciuill honestie wanders in the generalities of religion; and many times in impertinent, vnsetled and vnlimited courses. 3

Fourthly, righteousnesse of faith doth striue with greatest earnestnesse and contention of spirit for spirituall comfort and a good conscience before God. But ciuill honestie is fully and finally satisfied with credit and plausiblenesse amongst men. 4

Fifthly, ciuill honestie makes no great conscience of smaller sinnes; as lying, lesser oathes, gaming, prophane resting, idlenesse, passing on the Sabbath day, and the like. But righteousnesse of faith, hauing a sensible feeling of the heauie weight of sinne, from those anguishes which the conscience felt before the infusion of faith, and being still stung with a checke and smart for all kind of transgressions, doth seasonably and proportionably hate and make resistance to all knowne sinnes. 5

Sixthly, ciuill honestie doth not vse to make opposition against the sinnes of the time, but is euen willing to be carried with the streame; onely vpon more faire and probable temptations, then notorious sinfulnesse; and therefore will goe on, and encourage a man in godly courses, and good causes, vntill he meet with either a wound to his state, a disgrace to his person, a disturbance to his pleasures, an imputation to his forwardnesse, a stop to his preferments, losse of friends, imminencie of danger, or any such crosse and discouragement; and then it teacheth him to step backe, as a man 6

ready

ready to tread vpon a serpent, and to start aside like a broken bow. But righteousnesse of faith doth stand out for the honour of God, and ordinarilie goes through stitch, in good causes; come what come can, crosses or calumniations, good report or euill report, men or diuels. For it is compleatly armed with confidence of future happinesse, and hath fixt the eye vpon the crowne of immortalitie; which if heauen and earth conspired, they were not able to pull it out of his hand, that reserues it in the heauens, for all those that fight a good fight, that keep the faith, and runne with constancie the race of sanctification.

The next point of the negatiue part of my doctrine is formall hypocrisie. Which that you may more cleerely vnderstand, consider with me three kindes of hypocrisie: priuie hypocrisie, grosse hypocrisie, formall hypocrisie.

Priuie hypocrisie is that, by which a man makes profession of more then is in his heart. And this sometimes doth mixe it selfe euen with the faireſt and most sanctified actions of Gods dearest children; and doth soonest insinuate into a heart stored with the rich treasures of true godlinesse. For Satan, if he cannot detaine a mans soule in notorious sinfulnes, in medre ciuill honestie, or formalitie, but that by the sacred inspirations of Gods good spirit it is pulled out of the mouth of hell, from the slauery of sinne, and courses of darknes, into the glorious light and libertie of Christs kingdom; he is inraged with fierce and implacable furie, and doth euer certainly with eager pursuit persecute that soule, both by his owne immediate malice, and by the cruell agencie of prophane men. And if so be he cannot procure a scandalous relapse into grosse sinnes; yet that he may in some measure worke the dishonour of God, and the discomfort of his noblest creature, the two maine ends of all the policies of hell; he doth labour to distaine the pure streames of diuine grace in the foule puddle of our corrupted nature; and at least to fasten the spots of priuie hypocrisie vpon the best actions, and the very face of innocencie. This hypocrisie, as I take it, ariseth from spirituall pride. For when a godly man, by the

great

great worke of regeneration is become *more excellent, then his neighbour*; as indeed he incomparably is, howsoeuer the worlds estimation be otherwise: Because the one is, as yet, a limme of Satan, receiuing from him the corsed influence of foule pollutions, of vncleannes, and lying, of malice and reuenge, of pride and prophanetes, &c: The other is alreadie a blessed member of Christs mysticall body, continually inspired with holy motions and the life of grace. The one lies polluted in his owne blood, encompassed with the menstruous clouts of loathsome corruptions; of all natures, except only the diuell and his angels, the most wretched and forlorne; of the familie of hell, heire of horrour and desolation: The other by the immortall seede of the pure and powerfull word of God, is made *partaker of the diuine nature*; clothed with the rich and vnualuable robe of Christs iustice, guarded with an inuincible troope of heauenly Angels; iustly intituled to a kingdome of vnconceiueable glorie, and pleasures moe then the starres of the firmament in number. The one is a wrongfull vsurper of the riches, honors and preferments of this life, for which hereafter he must bee condemned to chaines of eternall darknesse, and a dungeon of endlesse miserie and confusion: the other while he continues in this world, is a rightfull owner and possessor of the earth, and all the creatures and blessings of God; and when he departs hence, he shall be made a glorious inhabitant of those sacred mansions, where constant peace, vnmixed ioyes, and blessed immortalitie euen for euer and euer doe dwell. Which great difference when the godly man perceiues, and his owne prerogatiues, he is filled with a strange and ioyfull amazement and admiration at his owne happinesse: which Satan seeing, who is perfectly experienced in all aduantages and opportunities for spirituall assaults, and working vpon the reliques of mans proud nature, doth cunningly draw him to aduance aboue that which is meete within himselfe, in his owne opinion, the worth of his owne graces and vertues. Which that hee may conuey and represent to the view of the world, with an excellencie proportionable to his own

Prou. 12. 26.

2. Pet. 1. 4.

ouerweening conceit; he is forced to admit the secret and insensible poyson of priuie hypocrisie, which he doth more easily at the first entertaine, because the pestilencie and bitternesse thereof is not discernable by reason of the predominancie and sweetnesse of the fresh present graces of Gods spirit in his soule. But when by afflictions or disgraces, by some extraordinarie temptation or particular checkes from the ministerie of the word, the vglinesse of it is discouered to his conscience; hee for euer abhorres it, as a consuming canker, that would fret out the very heart of grace, and extinguish the life of sincerities; and therefore with much humiliation and feruencie doth pray against it, striue against it, and by the mercies of God preuaile against it.

This kinde of Hypocrisie belongs not to my present purpose; onely by the way let mee giue aduertisement to the childe of God, for to him onely I speake in this point: to the end hee may keepe his heart vnblameable in holinesse, and preserue the true relish and sound ioy of good actions entire, and vndistempered: that hee would strongly fence his heart, with a gracious and vnfained humilitie, against priuie pride the mother of this hypocrisie; as against a close, vndermining, and a most dangerous enemie; and the more seriouslie and watchfullie for these reasons: partlie drawne from the nature of the sinne; and partly from the state of his soule. From the nature of the sinne:

1. First, other sinnes grow from poysonous and pestilent rootes; as Adulterie, from idlenesse; Faction, from discontent; Murder, from malice; Iesting out of the word of God, from a prophane heart; the Killing of soules, from non-residencie; Enuie and flatterie, from a base and vnmanlie weakenes of minde; Violent ambition, from a distrustfull independencie vpon God; Scorning of godlinesse, from a reprobate sense: but this sinne springeth from a faire and vnsuspected fountaine, euen from zeale, godly duties, and good actions.

2. Secondly, other grosse sinnes spread themselues vniuersally ouer the whole corrupt masse of all the sonnes of men;

but

but this doth single out the choson of God, and takes vp his seate in the sanctified soule.

Thirdly, this sinne doth vnauoidably winde it selfe into the heart of a man, with a slie and peculiar kinde of infinuation. For when a godly man for a good action or inward grace doth seeme to disclaime pride in his conscience, hee may be proud that he is not proud, euen of his humilitie, and that he is able to descry his pride and corruptions more then others can doe. So endlesse are the mazes of Satans circular temptations. 3

Fourthly, there is no depth of knowledge, no measure of grace, no eminencie of zeale can be exempted from hazard of surprisall, by this last and most cunning encounter of Satan by priuy pride. *Paul*, that great instrument of Gods greatest glorie, in whom there was a matchlesse concurrence of diuine graces, and varietie of all manner of afflictions, notable meanes to keepe the heart of man in humilitie, yet lest he should be exalted out of measure through the abundance of reuelations, there was giuen vnto him a prick in the flesh, the messenger of Satan to buffet him. 4

Reasons taken from the state of the regenerate soule, are these:

First, let the best and most mortified man turne the eye of his conscience from the fruitlesse and dangerous speculation of his owne worthinesse, and fasten it a while vpon his corruptions and infirmities, vpon his many deficiencies in religious duties and executions of his calling, wants and weaknesses in prayer and inward deuotion, his dulnesse and vncheerefulnes in religious exercises, his omissions of seruices and occasions for the enlarging of the kingdome of Christ, his cold & sometimes cowardly prosecution of good causes, his now and then flinking from a bold profession of sinceritie, for feare of the vaine and wretched imputations of worldlings, &c. and out of this consideration, he will bee so farre from selfe-conceitednesse, and a partiall ouervaluing of his owne gifts and vertues, that hee will finde much matter and iust cause to renew his repentance, to stand vpon 1

his guard against spirituall pride, to continue and encrease his humiliation, to double his zeale and resolution for the glorifying of God, and subduing his owne secret corruptions.

2 Secondly, let him consider, how before his calling hee marched furiously and desperately vnder Satans colours, in the pursuite of pleasures, vanities and worldly honours; with how resolute hatred and contempt he opposed against sincerity and saving grace, as against needlesse precisenesse and folly, how fearelesly and how farre he ran in the paths of iniquitie, and the sinfull passages of the kingdome of darknes; where no reward was to be expected but shame and misery. But after it pleased the Lord to place his Angell in the way to stop the torrent of his impieties, and to set his sacred word before his eyes, as a glorious light to direct him in the waies of righteousnesse; let him remember how often hee hath started aside for false and imaginarie feares, how often hee hath stumbled euen in the euen path through his own heedlesnesse, how often hee hath stood still in his way, either gazing on the painted and lying glorie of the world, or listening to the allurements and deceitfull charmes of his owne flesh. Nay, how sometimes he hath bin inforced to retire by some cunning traine and malicious stratageme of Satan. So that since his conuersion hee hath but run faintly and slowly, and won little ground in the race of godlinesse, although there bee set before him the price of the high calling, the highest aduancement of the soule, fulnesse of ioy, and the pretious treasures of immortality. And if he demurre a while soundly vpon this point, hee may for euer feare left a selfe-liking of his own excellencie, be iustly plagued with a scandalous fall into some grosse sinne, which besides it own particular sting, will vnto his great discomfort awake the old sinnes of his vnregeneration, like so many sleeping Lions, with open mouthes to charge afresh vpon the conscience with new terrors and fearefull vexations.

3 Thirdly, let the godlie Christian looke vp at the liberall and mercifull hand of God, which out of the bottomlesse

depth.

depth of his owne bountie hath reached vnto him, whatsoeuer gifts he hath; whether of bodie, or mind, of honours or outward possessions, of nature or grace: and hee shall finde farre greater reason to be continually grieued and humbled, that the bright and vnspotted beames of Gods sanctifying Spirit are foully darkened and lessened in his body of death, then to be exalted in his owne conceit, in that it hath pleased God of his meere and free mercie to illighten the darknes of his heart; without which supernaturall illumination he should haue liued in blindnes and miserably vntill death; and after this life been cast out into vtter darknesse and remedilesse desolation.

Fourthly, let him take heed how he harbors and nourishes this viper of spirituall pride in the bosome of his soule; left it taking vnseasonable heate and warmth from his zeale, endanger the whole frame of his new man. Either by perswading him to embrace some groundlesse singularitie of vnwarrantable opinions, which by reason of his vertues will spread more plausibly, and by consequet more dangerously. For a perswasion of integritie is not onely a motiue to roote an opinion deeplie in a mans owne apprehension, but also a meanes to make it more current and passable with the admirers of his graces. Or else this spirituall pride, may by Gods iust iudgement draw vpon him a deadnesse of heart, a dulnesse of zeale, an intermission of operations of grace, which the child of God doth infinitly more feare then any affliction or crosse that can possibly befall him from prophane men, either vpon his bodie, or state, or good name. 4

These reasons may iustly moue euerie faithfull Christian, with much earnestnesse and prayer to labour after, and settle surely in his heart a true and vndissembled humilitie, as the onely soueraigne meanes to preserue the life and vigour of his graces in his owne soule, their fruit and benefit to others, their blessing and acceptation with God; and with the warchfullest eye of his spiritual wisedome, to hold in perpetuall ielousie the cunning sleights and windings of this insinuating sinne of priuie pride, that both so pestilent a canker

may be kept out of the soule, and the passage may be stopt to priuie hypocrisie; with which, I told you before, Satan doth endeuour with might and maine to discomfort and disgrace the actions and exercises, euen of the child of God.

2 The second kinde of hypocrisie is grosse hypocrisie; by which a man professeth that which is not in his heart at all, and so deceiues others, but not his owne heart. And this is most properly hypocrisie: For the Grecke word ὑποκριτής, signifieth a stage-player, who sometimes putteth on the roabes and maiestie of a Prince, himselfe being of a base and neglected state: Or the grauitie and wisedome of a Counseller, himself being of roguish & dissolute conditions: Sometimes he representeth a chast and modest louer, his owne life being a practise of vncleannesse: Sometimes he assumeth a good and honest vocation, his own being accursed and vnwarrantable. Euen such is the grosse hypocrite vpon the stage of this world, a very painted sepulchre and whited wall, glorious indeed in outward fashions and solennities, in showes and representations to the eye of the world; but if it were possible for a man to make an exact inquirie into the close and hidden passages of his heart, he should find many black and bloody proiects, for compassing reuenge euen vpon surmised opposites; many ambitious steps built vpon flatterie and dissembling, basenesse and briberie for his rising and preferments; many stinging swarmes of fierie lusts and impure thoughts, which are either spent in speculatiue wantonnesse and the adulteries of the heart, or else for feare of the worlds notice, breake out only into a strange and secret filthinesse. In a word, vnder the vaile of his outward religiousnesse, he should see a perfect anatomie of the infinite and deceitfull corruptions of the heart of man, and many plausible and politike conueiances to bleare the eyes of the world, howsoeuer wretched man vpon his owne sillie and forlorne soule he certainly drawes an exceeding waight of vengeance. This kinde of hypocrite is more miserable and of lesse hope then the open sinner.

1 First, because he sinneth against the light of his cōscience,

which

which manner of sinning makes him incapable of saving graces. For how can that heart, which to naturall hardnesse addeth a voluntarie obfirmation in sinne and resistance to godly motions, receiue the softening and sanctifying spirit of God? How should those vnruly affections be tamed by the power of religion, who please themselues, and hold it their greatest glorie to seeme most moderate outwardlie, when inwardly they boile most intemperately in lust, pride, malice, contempt of zealous simplicity, and in other foulest pollutions? How should the brightnesse of wisedome shine, where the windowes of the soule are shut close, wilfully and vpon set purpose?

Secondly, by reason of the shining lampe of an outward profession, howsoeuer he want the oyle of grace in his heart, he so dazles the eyes of men, that he bartes himselfe of those reproofes and wholesome admonitions, whereby the open sinner is many times confounded and amazed in his conscience, humbled and cast downe in himselfe, and happilie reclaimed and conuerted. 2

Thirdly, all publike reprehensions and aduertisements from the ministerie of the word, although they be as so many loud cries sounding in his eares, to awake him out of the dead slumber of hypocrisie; hee either interprets to proceed from some particular malice, or indiscreet heate; and so passes them ouer with a bitter and peremptorie censure: or else out of the pride of his heart he posteth them ouer from himselfe, as not infamous or notorious in the worlds opinion, and transfers them vpon the open sinners, being assured that in the iudgement of others, whom hee blinds and deludes by his Art of Seeming, they belong not to him. 3

Fourthly, he is iustly obnoxious to an extraordinarie measure of Gods hatred and indignation. For euery ingenuous man out of the grounds of moralitie, holdeth in greatest detestation a doubling and dissembling companion; as a fellow of extreme baseneſſe and seruilitie, most vnworthie to be entertained either into his inward affections and approbation, 4

bation, or outward seruices and imployments; how much more the God of heauen and earth, who seeth cleerely into the inmost closet of the heart? For hell and destruction are before the Lord, how much more the hearts of the sonnes of men? I say, how much more must hee needs double his infinite hatred of sin against the double iniquitie of hypocrisie? how must his soule abhorre that wretched creature, which beares the world in hand, and makes a shew vnto men, that he stands for God and his honour and seruice; but indeede is a close factor for Satan, his owne pleasures and the powers of darknesse? And as the hypocrite is subiect to Gods extraordinarie hatred; so is hee liable to an extraordinarie weight of vengeance: For when the wrath of the Lord is once enkindled against him, it is powred out like fire, and burnes euen to the bottome of hell. His feare commeth like an horrible desolation, and his destruction like a whirlewind. Terrors shall take him as waters, and a tempest shall carrie him away by night: And so certain are these plagues, that as though the hypocrite were alreadie turned into a diuell, or into the very fierie like, it is said in the Gospell, of other sinners, that they shall haue their portion with the hypocrite, where shall be weeping and gnashing of teeth.

Good Lord, it is strange and fearefull, that so noble and excellent a creature as man, endued with reason and vnderstanding like an Angell of God; hauing besides the pretiousnes of the holie booke of God, those great and vniuersall motiues, the immortalitie of the soule, the resurrection of the dead, the ioyes of the kingdom of heauen, the endlesse paines of the wicked, which except he be a damned Atheist, he doth certainlie beleeue; and whereas hee might liue on earth with vnconquerable comfort, and shine hereafter as the brightnes of the firmament, bee a companion of Saints and Angels, and stand in the glorious presence of the highest Maiestie for euer and euer: yet for all this will euen wilfully against the light of his conscience, and with the certaine knowledge of his heart, by his grosse hypocrisie, secret abominations and vncleannes, priuie practises for some

wretched

wretched pleasures and preferments, make himselfe in the eyes of God, howsoeuer hee deceiue men, a very incarnate diuell vpon earth; and after this life, inflict heape vpon his bodie and soule all the horrors and despaires, tortures and plagues which a created nature is capable of!

Oh that the hypocrite would consider these things in time, lest the wrath and fierie iealousie of the Lord breake forth vpon him suddenly and inuincibly like sorrowes vpon a woman in trauell, and teare him in pieces when there bee none that can deliuer him! Well may he carrie the matter smoothly for a time, and by his iuggling dissimulation cast a mist about him, and inwrap himselfe in darknesse from the eye of the world; yet let him know that in the meane time his sinnes are writing by the hand of Gods iustice, with the point of a Diamond in the register of his conscience; and when their number and measure is accomplished, the Lord will come against him euen with whole armies of plagues and vengeance, as against the most hatefull obiect of his reuenging iustice, the most base and vnnaturall Opposite to so pure a Maiestie, and the most notorious and transcendent instrument of Satans deepest malice.

This kinde of hypocrite belongs not to my present purpose, and therfore I leaue him, without sound and timely repentance, to some strange and markable iudgement euen in this life: Or if he passe these few daies honorably and prosperously, as it is many times the lot of the wicked; let him expect vpon his deaths-bed the fiery dart of Satan empoysoned with hellish malice and cruelty, to be fastned deeplie in his soule, and such pangs and anguish of conscience, that will possesse him of hell before hand. Or if he depart out of this world without sense of his sinne, or else at the best with some formall and perfunctorie show of penitencie; yet let his heart tremble for the feares that it shall seize on at the great and terrible day of the Lord, when the visard of his hypocrisie shall certainlie be pulled off his face, and hee ashamed and confounded in the presence of the blessed Trinitie, of Angels, and all the men that euer were, and irrecouerablie

abandoned from the face of God and from the fruition of his ioyes, to the most consuming flame of the fire of hell, and the lothsomest dungeon of the bottomlesse pit.

3. b The third kinde of hypocrisie is formall hypocrisie, by which a man doth not onely deceiue others with a show of pietie and outward forme of religion; but also his owne heart with a false conceit and perswasion that he is in a happie state, when as in truth his soule was neuer yet seasoned with sauing grace and the power of religion. And I beseech you marke me in this point: it is of greatest consequence to euery one for a sound triall and examination of the state of his conscience, whether he yet liue the life of God, & stand in the state of grace, or lie enthralled in the fetters and slauerie of sinne and Satan. For herein I must tell you how farre a man may proceed in outward profession of the truth, in supernaturall decrease of sinfulnesse, in some kinds and measure of inward graces, & yet come vtterly short of true happinesse; and without an addition of the truth of regeneration and a sound conuersion, shall be cut off for euer from all hope of immortalitie, and shall neuer be able to stand firme and sure in the day of the Lord Iesus.

For a more perspicuous explication of this point, conferre with me those perfections which may befall a man as yet vnregenerate and in state of damnation.

We may suppose in him first, all those gifts which the possibilities of nature can conferre vpon him; all ornaments of Arts and knowledge, of wisdome and policie, not onely that which is purchased by experience, obseruation, and imployment in poynts of State; but also the spirit of gouernement, as *Saul* had. To thate wee may adde, gentlenesse and fairenesse of conditions, an exactnesse of ciuill honestie and morall iustice, innocencie from grosse and infamous sinnes. And thus far the Heathens may goe. And thus far we proceeded in our last Discourse. But in these times of Christianitie a reprobate may goe farre further then euer the most innocent Heathen that euer liued could possibly; though some of them were admirable for their milde and merciful

disposition,

disposition, some for their vertuous severitie, some for integritie of life, some for constancie and resolution in goodnes, some for preferring the vnspottednesse of their life before most exquisite tortures. For to all these hee may adde a glorious profession of the Gospell, a performance of all outward duties and exercises of religion, many works of charitie and monuments of his rich magnificence. Nay, besides all this he may bee made partaker of some measure of inward illumination, of a shadow of true regeneration, there being no grace effectually wrought in the faithfull, where of a resemblance may not be found in the vnregenerate. This last point will more cleerely appeare vnto you out of the 8. of *Luke*, and the 6. to the Hebrewes. 8

In the 8. of *Luke*, the hearer resembled vnto the stonie ground, is the formall hypocrite; who is there said, to believe for a time, and therefore by the inward, though more generall and inferiour working of the spirit, may haue a temporarie faith begot in him. In which faith we may consider these degrees.

First, he may bee endued with vnderstanding and knowledge in the word of God. 1

He may be perswaded that it is diuinely inspired, and that it is most true. 2

He may see cleerely by the Law of God the grieuous intollerablenes of his sinnes, and the heauie iudgements due vnto them. 3

He may bee amazed and terrified with fearefull horror, and remorse of conscience for his sinnes. 4

He may giue assent vnto the couenant of grace in Christ, as most certaine and sure; and may conceiue, that Christs merits are of an inualuable price, and a most precious restoratiue to a languishing soule. 5

He may be perswaded in a generalitie and confused manner, that the Lord wil make good his couenant of grace vnto the members of his Church; and that hee will plentifully performe all the promises of happinesse vpon his children. 6

He may be troubled in minde with grudgings and distra- 7

ctions, with reluctation and scruples before the commission of sinne, out of the strength of naturall conscience, seconded with a servile apprehension of divine vengeance, but especially illightned with some glimmerings of this temporarie faith. Much adoe was there euen with *Felix*, inward trouble and tergiuersation, before hee would bee brought to giue iudgement on Christ. *Herod* was sorrie before he beheaded *Iohn Baptist*. And these men, I hope, were farre short of the perfections attainable by the formall hypocrite.

8 After a sinne committed besides the outward formes of humiliation, by the power of this temporarie faith, hee may be inwardly touched and affected with some kinde and degree of repentance and sorrow; I meane not onely that which is a preparatiue to despaire and hellish horror, but which may sometimes preuent temporall iudgements, as in *Achab*, and with a slumbering and superficiall quiet, secure the conscience for a time. And from this faith may spring fruites: Some kind and measure of hope, loue, patience and other graces. It is said in the Euangelists, that that hearer which we call the formall hypocrite, receiues the word with ioy. Whence may be gathered:

1 First, that with willingnesse and cheerefulnesse, hee may submit himselfe to the ministerie of the word.

2 With forwardnesse and ioyfulnesse, hee may follow and frequent Sermons.

3 With a discourse of the sufferings of Christ, he may be moued euen into teares for compassionate indignation, that so glorious and infinite innocencie should be vext with all manner of indignities and torments for the grosse and wilfull impieties of sinfull men.

4 He may loue and reuerence, giue countenance and patronage to the Ministers, whom he hears with gladnesse. For it is the nature of man, to bee kindly and louingly affected vnto him, that brings him a message of ioy and comfort.

5 He may discerne the negligent, or no hearers of the word of God, as prophane and of seared consciences: which doe not onely abandoning these first meanes of saluation, but

that they may with more securitie and absolutenesse reape in this life what sensuall profit or pleasure soeuer the world yeeldeth, endeuour to banish and extinguish all thought and notice of heauen or holinesse.

The word of God by this temporary faith and other graces may worke such a change in him, as is called *the vncleane spirit going out of a man*: Matth. 12. 43. *A flying from the pollutions of the world*: 2. Pet. 2. 20. *A washing*: 2. Pet. 2. 22. And may haue such power vpon him, that he may do many things thereafter. *Herod* is said *to haue reuerenced Iohn, to haue heard him gladly, and to haue done many things*: Marke 6. 20. 6

To these for illustration, and because wee are hereafter to consider their differences from a true, entire and vniuersall sanctification; we may adde those fiue degrees incident to the reprobate: Heb. 6.

First, hee may bee illightened in his vnderstanding, with some glimpses of heauenly light. 1

Secondly, he may haue some taste in his heart of the heauenly gift. 2

Thirdly, he may be made partaker of the holy Ghost, the author and fountaine of all graces. 3

Hee may in some measure enioy the good word of God, the glorious instrument of the conuersion of soules. 4

He may haue some taste and feeling euen of the powers of the world to come. 5

Nay, and besides all these, that which nailes him fast vnto formalitie, and makes him with contentment to walke in a plodding course of outward profession, is a perswasion that he is already in the way of life, when as yet he neuer entred no not the very first step vnto it. For indeed he may be perswaded, though from false and mistaken grounds, that he is rich in heauenly things and hath need of nothing, and that he is already possessed of the kingdome of grace, & intituled to the kingdome of glorie; and yet bee most wretched and miserable, and poore, and blind, and naked. His state in this case being not vnlike the dreame of a poore or hungry man, which in his sleepe filleth himselfe with varietie of dainties,

or tumbles himselfe amid his rich treasures and heapes of gold: but when he awaketh, behold he is faint, his soule longeth, and he embraceth nothing but emptines and aire; yea, and besides, the very imaginary fruition of his supposed happinesse, when he is awaked, encreaseth his languishing, and doubles the sense of his necessities. Euen so the formall hypocrite in this life dreames of much comfort to come, makes sure of heauen, thinkes himselfe the only man, his *ἀυτάρκεια*, as the Apostle calles it, his *forme of godlinesse* in his conceit, is the only true state of saluation; whatsoeuer is short of him, is prophanenes; whatsoeuer is aboue him is preciſenes. But when vpon his deaths-bed hee awaketh, and hath his conscience illightned, and his particular sinnes reuealed vnto him, in stead of catching a crowne of glorie, which he hath vainly posſest in his hopefull securitie, he graspeth nothing but feare and amazement, anguish and sorrow. Yea, and now his former false perſwasion of his happie state enlargeth the gulfe of his despaire, and makes him more sensible of his present and vnexpected miseries. 2. Tim. 3. 5.

Giue me leaue, I beseech you, to enlarge this point, and to acquaint you with some reasons of this perſwasion. For a false perſwasion of alreadie being in the state of grace, is a barre that keepes thousands from the state of grace indeed.

The good spirit of God you know doth perſwade euerie regenerate man by a sweete and silent inspiration, out of a consideration of an vniuersall change and sanctification, and present sinceritie in all the powers and parts of his soule and body, & calling, that he is most certainly in the state of grace and heire of heauen. Whence spring perpetually whole riuers of vnspeakeable comfort, that most then refresh his soule when hee is neereſt to be ouerwhelmed of the maine Ocean of the worlds bitternes and preſſures.

In a lying resemblance to this sacred worke of the holie Ghost in the hearts of Gods children, Satan leſt he be wanting to his, puts on the glorie of an angell of light, and insinuateth into the imagination of the formall hypocrite some flashes of comfort and conceits that hee is in state of grace,

and

and shall be saued. Whence issues a cursed securitie, a wretched opposition to more sinceritie then he finds in himselfe, a slumber and benummednes of conscience, an impatiencie of hauing his formalitie censured by the ministerie of the word; a neglect of a more sound search into the state of his soule. For Satan in his Angelicall forme tels him that more strictnesse and puritie is but onely a proud hypocrisie and pretence of such as affect a transcendencie aboue the ordinarie degrees of holinesse, and bids him take heed of being too busie and pragmaticall in taking notice of euery small corruption and infirmitie; for tendernes of conscience, and a too nice apprehensiuenes of euery little sinne, will vncomfortably enchaine him to Melancholie, Vnsociablenes, and some degrees of despaire. And howsoeuer, saith Satan, some Preachers of preciser humour out of their vnhallowed zeale and censorious austeritie breathe out nothing against thee but fire and brimstone, indignation and wrath, damnation and horror; yet take not these things to heart, but let such peremptory comminations passe as malicious thunderbolts, discharged from too fierie spirits, begot by indiscreet heate, and directed to priuate ends. Thus this wilie serpent cries peace, peace vnto his soule, when God knowes there is no peace towards, but noise and tumbling of garments in blood, and burning and deuouring of fire. The conscience indeed may bee asleepe for a while, like a fierce wilde beast gathering vigour and puissance, that being awaked by the hand of God at the approch of sicknesse or death, may more implacably rent, deuoure and torment for euer.

But I come to the grounds of this perswasion. I told yee before that the spirit of God assures his children that they are in state of grace, out of a consideration of an vniuersall sinceritie in all their waies. But Satan for his children hath other reasons, which I conceiue to be such as these.

First, the formal hypocrite is notablie confirmed that his state is good, when he compares himselfe with those which are more sinfulle as Murderers, Adulterers, Drunkards, Prophaners of the Sabbath, Vsurers, Swearers, Liers, Iesters

sters out of the word of God, and followes of such notorious ranke. But if besides the disclaiming of these, his conscience be able to informe him of his ciuill honestie, externall iustice, some weakes of charitie, &c. why then the matter is put out of all controuersie, and he presently canonized a saint in his owne conceit. You may see his picture in the 18. of Luke: *O God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican.* There is his exemption from common prophanenes. *I fast twice in the weeke, I giue tithes of all that I possesse.* There is his outward iustice and religious solemnities. But you must not conceiue that the formall hypocrite doth proclaime this in publike with such grosse and palpable ostentation: Nay, perhaps when it arises hee lets it not rest long in his owne thoughts, lest by this vanitie his vertues lose their grace, and hee his comfort. But certaine it is, a conscientious sence of his being free from infamous impieties, of his morall honestie, performance of outward duties of religion, and some inward, in some measure, though not vniuersally, nor to y degree of the children of God, is one of the best grounds hee hath for his assurance of being in state of saluation. Parallel to this of *Luke* is that, Prou. 30. vers. 12. *There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.* That is, they imagine their temper of religion, their pitch of holinesse, their formall Christianitie to be the very right path to heauen, when indeede they were neuer truly humbled with a sense and sight of their sinnes out of the law and iudgements of God. They were neuer acquainted with the pangs of conscience in a new birth, or the mysteries of saluation: but within are full of hollow-heartednes, lukewarmenes and much bitternes against true godlinesse and the power thereof.

II The second reason whereby the formall hypocrite is moued to thinke his state to be good, and the way of his life to be right, is a preiudice which hee conceiues from the imputations which the world laieth vpon the children of God: such as are Pride, Hypocrisie, Singularitie, Melancholie, Simplicitie,

Simplicitie and the like. But before I descend to these particulars, giue me leaue to propose vnto you the fountaine and ground of them, which I take to bee, that great and eternall opposition which is naturally betwixt light and darkenesse, the life of grace, and a death in sinne, sincerity and prophaneneſſe, the children of God and the wicked. Gods children, you know, in this world liue as sheepe amongst wolues. In the stormie times of the Church their persecutors are indeed euen wolues in the euening, for their insatiable crueltie and vnquenchable thirst in drinking vp the blood of the Saints: And in the Halcyon daies and fairest times of the Church, yet they haue those which will bee pricks in their eyes, and thornes in their sides. If they cannot vexe them in a higher degree, yet they will be sure to lay on loade with base indignities, disgraces, slanders and lying imputations. And their hatred is of that strange nature and quality, that it is discharged euen against the goodnesse of the godly, their zeale, their forwardnesse in religion, their faithfulnesse in their calling and the like, as against it proper obiect. This is plaine in *Ieremie*: *Ieremie* Chap. 15 10. neither borrowed on vsurie, nor lent on vsurie, hee was free from all colour of giuing offence or doing wrong: Nay, his gratious heart was so wholly melted in compassion, that he wished that his head were full of water, and his eyes a fountaine of teares, that he might weepe day and night for the destructions of his people. And yet of that people euery one contended against him, there was not a man but hee cursed him. The onely reason was, because whatsoeuer the Lord said, that he faithfully spoke, and kept nothing backe, but shewed them all the counsell of God. It is yet more plaine in *Dauid*, Psal. 38. 20. *They also that reward euill for Good, are mine aduersaries, because I follow goodnesse.* The word there in the originall insinuateth such an extreme and deadly hatred, that from thence comes the diuels name, *Satan*. So that howsoeuer this enmitie betwixt the world and the children of light be many times bridled by the restraining spirit of God, sometimes by the ingenuousnesse of the wicked

ked, or their morall vertue or policie or some by-respect, or by accident bee turned into loue; because by the presence and praiers of the godly they many times escape iudgements, and receiue blessings. Yet I say, howsoeuer it be thus bridled, in it selfe it is more then ordinary or naturall, and hath in it some degree and mixture of hellish virulencie. Ordinarie hatred expires in the downe-fall of his aduersarie: Nay, any one of generous mind out of the interest he challengeth in the common state of humanitie, will commiserate the distresse and affliction euen of his greatest and basest enemie; but much more of one of noble spirit and eminent worth, and more then that, of one that hath followed him with all offices of kindnes and loue: yet the flame of this hatred is so fierce and so set on fire by hel, that it is not extinguished euen with the blood of his supposed Opposite, but barbarously sports in his miseries, and with insolency tramples vpon his desolations. This appeareth clearely in the example of *Dauid*, Psal. 35. 15. *But in mine aduersity they reioyced, and gathered themselues together: the abiects assembled themselues against me, and I knew not; they tare me and ceased not.* Who without indignation can thinke vpon these leaud companions and base drunkards, that with the false scoffers at bankets gnashed their teeth, and cruelly insulted ouer the miserie and disgrace of that man, that was a man after Gods owne heart, of incomparable excellency, and so kindly affected towards them, that when they were sicke he clothed himselfe with a sacke, he humbled his soule with fasting, and mourned as one that mourneth for his mother. You see then the fountaine both of the greater floods of bloodie persecutions, and the lesser streames of inferiour vexations; as slanders, railings and false imputations. To some particulars whereof I now come:

First for Pride. It is most certaine that Pride truely so called, is the most pestilent and incompatible Opposite that Grace hath: and therefore hee that is most sanctified, most fights against it. For besides that this fiery dart is deepely impoysoned in our corrupted nature, Satan knowes out of his

his owne experience how to manage it with notable cunning; and he followes this weapon with such eagernesse and confidence, that after it is broken vpō the shield of faith, yet he labours with might and maine to fasten some splinter or other, euen in the soule humbled for sinne and vowed vnto the seruice of God, as I told you in the first part of priuie hypocrisie. But I appeale vnto the consciences of the children of God, whether many times the world doth not interpret that to be pride in their actions and cariage, which is nothing else but a gracious freedome of spirit, arising from a conciousnesse of their innocency and independancy, whereby they are inabled to stand with courage against corruptions and the sinnes of the time, to follow good causes with boldnesse, with resolution to defend a knowne and warrantable truth, and indeed to prefer the saluation of their soules before the gaining of the whole world. Innocencie makes them as bold as Lions: *The wicked flee when none pursueth; but the righteous are bold as a Lion:* And their warrant is out of Isai. 51. vers. 7. 8. *Hearken vnto me ye that know righteousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes. For the moath shall eate them vp like a garment, and the worme shal eate them like woll: but my righteousnesse shal be for ever, and my saluation from generation to generation.* Independancie holds their hearts vpright in all their actions, that they are neither swaid awrie by partialities, or secret relations to wrong ends. I meane not independācie in respect of lawes, gouernment, authoritie, charitie, vnitie with the Church or the like, I meane no such independancie: but in respect of baseneſse, flatterie, corruption, temporizing, indire& prosecution of their honours and preferments, *&c.* which are fetters of Satan, by which he cōfines many to a wretched slauery euen in this life, & without repentance to endlesse misery hereafter. Prou. 28. 1.

Secondly, hypocrisie is many times by the world vniustly laid vnto the charge of the children of God. *Dauid* had his full portion in this imputation, as appeareth in many Psalms. The causes for this time I conceiue to be two.

1 The first may bee suspiciousnesse, an argument euer of worthlesnesse and impotencie. For insufficiencie is most apprehensiue and suspicious. I know there is a godly iealousie, and a iealousie of state; but I meane that suspition which is opposed as an extreame to that imperfect vertue, the Moralists call magnanimitie from suspition, by which a man doth cast the worth, actions and affections of another in his owne mould, and thinks euery man obnoxious to al the infirmities he finds in himselfe. Hence it is, that he which indeed is truly an hypocrite, and neuer passed the perfection of the Pharisee, doth most confidently brand the child of God with that name, hoping therby to giue some poore satisfaction to his own thoughts, that would gladly rest in a formality, and notice to the world, that howsoeuer there may be pretences, yet indeed there is none better then himselfe.

2 The second cause is a disabilitie, and blindnesse in the naturall man of discerning and acknowledging the operations of grace. For let a man be otherwise neuer so eminently or vniuersally qualified; yet without the experience of the power of godlinesse vpon his owne soule, he cannot see, hee will not bee perswaded of the actions of grace in another man; and therefore interprets them to be nothing but hypocrisie, and only pretended, vainegloriously to gaine an opinion of more then ordinarie pietie. What the conceit of an vnregenerate man is of the state of grace, is plaine out of the conference of our blessed Sauiour and *Nicodemus*. *Nicodemus* was a great Rabbi in Israel, a famous Doctor in the Law and the Prophets, in which no doubt hee had many times read the doctrin of regeneration: yet when he comes to be examined of the power and practise of it, he holds the newbirth, (without which no man can euer see God) to be as impossible, as for an old man to returne into his mothers woombe and be borne againe. Euen such is the iudgement of others in his state, of the fruits, effects and course of sanctification. And therefore I maruel that any child of God wil afflict his soule, hang downe the head, or remit one iot of his zeale in goodnesse for vniust censures in this kind; sith hee knowes that

naturall

naturall men though neuer so wise, so learned, or glorious in the world, want spirituall taste, and therefore cannot relish the fruits of the spirit, are blind and cannot see or iudge of the light of grace, are in darkenesse and cannot comprehend it.

Thirdly, the formall hypocrite doth settle himselfe with more resoluednesse in his opinion of being in state of grace, when he sees the world account the children of God but a company of fellowes, who, out of a proud singularitie, diuide themselues from the common fashions and customes of the world; not considering that if euer he meane to saue his soule, he must be singular too in holinesse and sanctification (for I meane not in vnwarrantable opinion, or separation from the Church.) Except his righteousnesse exceede the righteousnesse of the Scribes and Pharisees, what singular thing doth he? that is, except to his ciuill honesty and outward performance of religious duties, there bee added a singularitie of sauing grace, and except besides all other ornaments of mind, if it were possible, possest in ful perfection, there be yet moreouer inspired that blessed and pretious vigor that quickens him to eternall life, he cannot enter into the kingdome of heauen. 3

This note of singularitie hath in all ages bin imputed to those, that with a good conscience haue laboured to keepe themselues blamelesse and pure in the midst of a naughtie and crooked generation. *Behold*, saith *Isaiah*, chap. 8. vers. 18. *I and the children whom the Lord hath giuen me, are as signes and wonders in Israel, by the Lord of Hosts, which dwelleth in mount Sion.* It had bin no wonder had they bin onely as signes and wonders amongst the enemies of God, and nations of vncircumcision; but that they should be signes and wonders in Israel! God had chosen him but one litele vineyard amongst all the spatious forests of the earth; out of the glory of all the Kingdomes of the world he had chosen him but one handfull of people; and yet in that vineyard, his faithfull Ones are but as the berries after the shaking of an Oliue tree, two or three in the top of the vtmost boughs, and

foure or fiue in the high branches. In that little people, his children are but as the first fruits: so that euen in Israel they are become as monsters and spectacles of amazement. Then so it is indeed, that a man drawne out of the darknesse of this world and illightned with grace is like a starre new created in the skie, that drawes all the world to gaze vpon it. Nay, and he drawes not onely the eies of men vpon him, but is an eie-sore vnto thē. For thus speaketh the wicked of the righteous man; Wisd. 2. 15. 16. *It grieueth vs also to looke vpon him, for his life is not like other mens: his waies are of another fashion. He counteth vs as bastards, and he withdraweth himselfe from our waies as from filthinesse; he commendeth great the latter end of the iust, and boasteth that God is his father.*

4 Fourthly, the formall hypocrite is well pleased with his present state, and very vnwilling to embrace more forwardnesse; because it is commonly thought, that the state of a true Christian indeed, is a life full of vncomfortablenesse, melancholy, austeritie and sadnesse. The heart of man is naturally greedie of ioy and contentment, and is either weakely or strongly refreshed according to the vanity or soundnes of the comfort in which it reposeth, but it must either enioy it in some kind and measure, or it wil waste and consume it selfe. Hence it is, that those who want inward and spirituall ioy arising from the testimonie of a good conscience, from an assurance of remission of their sinnes and the fauour of God, hunt after worldly contentments and carnall ioies. At home in their owne hearts they find little comfort, rather much terrour if their consciences awake, and therefore they seeke to refresh themselues amid their treasures, honors and sports; at Plaies, in Tauernes, with merrie companie, and many other such miserable comforters; nay they had rather be necessarily imploied then solitarie, not so much to auoid idlenesse as bitings of conscience. Yea, some had rather cease to be men, then that their consciences should awake vpon them, and therefore they labour to keepe it asleepe and to drowne sorrow for sinne, with powring in of strong drinke. But let them looke vnto it, though it *goes downe pleasantly*; yet

secretly

secretly and insensiblie it strengthens the rage, and sharpens the sting of the worme that neuer dies, against the day of their visitation; for *in the end* saith * *Salomon, it will bite like a serpent, and hurt like a cockatrice.* * Prou. 23.32.

This outward and worldly ioy, because the children of God doe not pursue; because they will not relie vpon those broken staues of reed, they are esteemed the onelie melancholike and discontented men. But I marueil when or with what eyes the worldlings looke vpon the faithfull Christian.

It may be, while hee is yet in the sore trauell of his new-birth, and humbled vnder the mightie hand of God with affliction of conscience for his sinne. If so, then they should knowe that men must mourne for their sins as one that mourneth for his onely son: and be sorie for them, as one is sorie for the death of his first borne. There must be in them a great mourning as the mourning of *Hadadrimmon* in the valley of *Megiddon*: as it is *Zac.* 12.11. And this sorrow is a blessed sorrow, for it brings forth immortality. And either themselues must haue a part in it, or they shall neuer be made partakers of the fulnesse of ioy at Gods right hand. What though the child of God lie for a night in the darkenesse of sorrow and weeping for his sinnes? marke a while, and the day will dawne, and a day starre will arise in his heart that wil neuer set, vntil it hath conducted him vnto the light that no man can attaine vnto: The sunne of righteousnesse will presently appeare and will drie away his teares, and with euerlasting light will shine vpon him for euermore.

But it may bee the worldlings take notice euen of the whole course and best state of the child of God, and yet can see nothing therein but vncomfortable strictnesse, and sad austerity. But then I must tell them they looke onely vpon him with carnall eyes and deceiue themselues: for so indeed he doth not appeare a boisterous *Nimrode*, or dissolute Ruffler amid the vanities and delicacies of the world; that is for Satans reuellers, who haue smiling countenances, but bleeding consciences; glorious outsides, but within nothing but

rottennesse.

rottennesse and prophanenesse, much laughing when the heart is sorrowfull. But if they were able with illightened eyes to pierce into the inward parts of Gods child, they should see within, hope alreadie feasting vpon the ioyes of eternity: they should see faith holding fast the writings by which the kingdome of heauen is conueied vnto his soule, sealed with the precious blood of the sonne of God; that nor man nor diuell is able to wrest out of it hand: They should see the white stone mentioned in the Reuelation, wherein there is a new name written, which no man knoweth sauing hee that receiueth it. Whence springeth such a strong comfort and high resolution in the affaires of heauen, that no sword of the Tyrant, no flame of cruelty, not the combination of heauen and earth shall euer be able to amaze, abate or extinguish.

5 Fifthly, the formall hypocrite doth more confidently continue in a selfe liking of his owne state, though the state of vnregeneration; because he seeth those that besides his outward forme of religion are indewed with an inward and vnfained sinceritie in al their waies, to be reputed but as the offscouring of all things, the simple fellowes and precise fooles of the world. They haue indeed beene so accounted in all ages. For the hearts of wicked men being stuft with prophanenes and earthly pleasures, being swelled with ambition and worldly wisdome, easilie bring forth pride and contempt: And therefore they looke a farre off at the children of God, as at fellowes of base and neglected condition, of low spirits, of humble resolutions, of weake minds, vnable to manage affaires and occurrents for their preferments, of no dexterity to plant themselues in the face and glorie of the world; when God knowes if they could be perswaded that there were no heauen but vpon earth; and that the power and exercise of godlines were nothing but an vnnecessarie precisenes; if they would enlarge their consciences proportionablie to the vast gulfe of the times corruptions; if they durst make a couenant with death and an agreement with hell, and put the euill day farre from them; sure they might

might outstep many of these great Ones in their Projects of policie and the precedencies of the world: but sith they cannot, they dare not, they will neuer by the grace of God be so perswaded; they are well content with their continuall feast, a good conscience, while the others are fatted with their wine and their corne and their oyle against the day of slaughter. And then at that day they wil change their minds. For go, I beseech you, into the sanctuarie of the Lord and vnderstand their end; they are now vpon the stage of this world in their full glorie; but were they as mightie as Leuiathan, as cruell as Dragons; could they reare their honors to the height of the clouds, nay, aduance their thrones aboue beside the starres of God, yet they must downe, they haue but one part to play, they must make their beds in the dust; and then when they are once disroabde of their greatnes and glorie, and stript naked of their honors and preferments, and without all mitigation by worldly comforts, left vnto the full rage of a stinging conscience; then they change their note and alter their iudgements, and sigh for griefe of mind, and say within themselues: These are they whom we sometime had in derision & in a parable of reproch: we fooles thought their life madnesse, and their end without honor. How are they counted among the children of God, and their portion is among the Saints! Therefore we haue erred from the way of truth, and the light of righteousnesse hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs: we haue wearied our selues in the way of wickednesse and destruction, and we haue gone thorow dangerous waies: but we haue not knowne the way of the Lord.

But hereby the way I must giue this caueat lest I be mistaken in this last point, or that which follows: I do not diuide by necessarie and ineuitable diuorce greatnesse and godlinesse, holinesse and high places; God forbid: I make betwixt them no other opposition then *Dauid* doth in the 73. Psalme himselfe being most holy and most honorable. I rather infinitely desire to inflame the noble and worthie spirits of all those whom the Lord hath aduanced in gifts, in

greatnesse, in honors, in gouernment or any kind of precedencie aboue their brethren, to a proportionable excellencie of zeale and sanctification. For certainly as power, policy, authority being abused and not sanctified to the owners, become in the meane time stroug pillars for the supporting of the kingdome of darknesse, pestilent instruments of much mischiefe, and hereafter shall be soundly payed home with an answerable degree of extraordinarie vengeance, horrour and torment: so great wisdome, great knowledge, great honors, being imployed impartially, resolutely and vnreseruedly, in soliciting and furthering the causes of God, in strengthening the cold & languishing state of his religion, in refreshing the harts of his Saints which ordinarily are oppresst & disgraced by the cruelties of prophane men, procure in the mean time great honor to his great name, great good vnto his Church, great ioy vnto his Angels, great comfort vnto the soules of the owners, and fairer and brighter crownes of glorie to their heads in the world to come. And so I come to the

III Third reason, whereby the formall hypocrite doth falsely perswade himselfe to be in the state of true happinesse and saluation: and that is an outward happinesse and successe in worldly matters, much plenty and prosperity in his outward state. For thus he reasons in his owne thoughts, and plaies the cunning sophister to deceiue his owne soule. The Lord, thinkes he with himselfe, hath maruellously encreased me in riches and honors, he hath strangely continued vnto me my health and hearts desires: The secret influence of his blessing hath still followed and prospered me in all my businesses and affaires; therefore doth he conclude, vndoubtedly I am protected from aboue, my state is the state of grace, these many louing fauours must needs argue, that I am in high fauour with God, and these outward blessings are signes that my seruices are sanctified and accepted of him. But in the Schooles we should tell him that this is a fallacie *a non-causa*. For all outward happinesses are for speciall reasons, and by particular indulgence more often, and very

plentifully

plentifully in this world vouchsafed to the wicked and prophane. This appeares Iertem. 12. vers. 1. 2. *Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebellously transgresse? Thou hast planted them, and they haue taken roote: they grow and bring forth fruit.* Mal. 3. vers. 15. *Euen they that worke wickednesse are set vp, and they that tempt God, yea, they are deliuered.* Iob 21. vers. 7. &c. *Wherefore do the wicked liue and wax old, and grow in wealth? Their seed is established in their sight with them, and their generation before their eyes. Their houses are peaceable, and the rod of God is not vpon them. They send forth their children like sheepe, and their sonnes dance. They take the Tubret and Harpe, and reioyce in the sound of the Organs.* Let him therefore that thus concludes the happinesse of his soule from his worldly prosperitie, know and consider, that as the end and reward of the godly and wicked is different in place and nature; the one being the highest heauens, and the highest aduancement of the soule to the fulnesse of glory and blisse; the other the lowest hell, and the very extremity of the greatest miseries and vexations, which a created nature can possibly endure. So experience of all times teacheth vs, and heauenly iustice requires a contrarie manner of passage and proceeding to these ends.

The wicked in this world do easily runne vp without rub or interruption, many times with acclamation and applause, all the golden steps of honors and preferments; but vpon the highest staire they find the most slipperie standing, and the top of their earthly felicitie is the most immediate and certaine descent vnto their greatest downefall. They are roially mounted heere vpon earth, and gallop swiftly ouer the faire and greene plaines of plentie and pleasures; but at the end of their race they are ouerturned horse and man, and tumbled headlong into the pit of destruction. They fairely glide ouer the sea of this world with full saile, with much calmenesse and serenitie, and richly laden, but in the brightest Sunshine, and when they least suspect it, they suddenly and without recouerie, sincke into the gulfe of darknes and desolation.

But it is iust otherwise with the children of God, for they many times in this their pilgrimage sticke fast in the mirie clay of pouertie and contempt, sometimes they are inclosed euen in a horrible pit, as *Dauid* speakes, of feare and terrour of conscience for their sinnes. They are by the way companions to Dragons and Ostriches, they walke among rebels, thornes and Scorpions, that rent and teare, and sting them with many oppressions and cruell slanders. Neither is the danger in the way all; they haue persecutors which are swifter then the Eagles of the heauen, who pursue and hunt them vpon the mountaines euen like Partridges, and lurke for them in the wildernesse, as those that lie in waite for blood. Nay, yet besides all these vexations from the world, the immediate malice of hell raiseth many tempests of temptation against them, and sometimes euen all the waues and flouds of God himselfe go ouer their heads. This the way, the race, and the euening of Gods children in this world; but ioy comes in the morning, their end is peace, their reward is a bright morning starre, their hauen is endlesse happinesse and life eternall.

The reasons of this contrarie state and condition of the wicked and godly in this life may be these. First for the flourishing of the wicked.

One reason may be, the notable cunning and policie of Satan, in plotting and contriuing the prosperity of those whom he perceiues & hopes it wil insnare, and in whose harts it begets hardnes, pride, insolency and forgetting of God. For we must vnderstand, that the diuell euer proportions his traines and temptations most exactly, euen at a haires breadth, to the tempers, humors and dispositions of men. If he meet with an ambitious and working spirit, he is well enough content to lighten him the way to hell with some ray or beame of all that great glorie of the world which he offered Christ, if he will fall downe and worship him. Little cares he, so that he may keepe a man fast in his hold vntill the day of execution, whether in the meane time he lie in a lower dungeon of discontented retiredneſſe, or in the golden fetters of some

more honorable seruitude and glorious miserie. If he meete with a base and earthly minded fellow, that preferres a little transitorie trash before the pretiousnesse of his owne soule, and the lasting treasures of immorralitie; why he can easily prouide a golden wedge, and cast in his way to inrich him; he can compasse for him, though by bloodie meanes and mercilesse enclosure, a *Nabothis* vineyard to enlarge his possessions. For all is one to him so he keepe him his owne, whether by want and pouertie he driue a man to impatiencie, murmuring, and independencie vpon the prouidence of God, or by heaping vpon him abundance of wealth, and filling him a full cup of temporall happinesse, he cast him into a deepe sleepe of carnall securitie, and a senselesnesse in all matters of sanctification and saluation.

But whereas Satan hath found by much experience, that such as are fenced with riches and honors, do many times falsely assume vnto themselues a conceit of greatnesse and goodnesse, of protection, and immunitie from dangers, so that they are more feareless of the iudgements of God, because they are not plagued like other men, more careless of storing themselues with spirituall comfort against the day of visitation, because they are in the meane time plentifully encompassed with worldly contentments, more regardles and neglectiue of the ministerie of the word, because they would not willingly be tormented before their time; therefore, I say, he followes with more hope and better successe this temptation by prosperitie. And the rather, because crosses, afflictions and heauie accidens, are many times liuely instructions and compulsions to bring a man to the knowledge of God and himselfe; to abandon all confidence in earthly things, and to embrace the most comfortable and heauenly state of true Christians. Wherefore if any man be content to stand for Satans kingdome, either by open and professt impietie, or by close conueiances and secret practises and conniuencie; he wil be sure to prepare, incline and dispose all occasions, meanes and circumstances for his aduancement into reputation with the world. And how potent he is in these

cases, you may conceiue, sith he swaies the corruptions of the time, sith he rules and raignes in the hearts and affections of the most men; and is euer the arch-plotter in all Simoniacall, indirect, corrupt and vnconscionable consultations and compacts.

2 The second reason of the flourishing of the wicked in this life, is their large and vnlimited consciences: For if a man once haue so hardned his heart by often grieuing the good spirit of God, and repelling his holy motions; if he haue once so darkned the eie of his consolence, by offering violence to the tenderneſſe, and neglecting the checks thereof, that he can now entertaine and digeſt without scruple or reluctation, any meanes though neuer so indirect, any condition, though neuer so baſe, any aduantage, though neuer so vnconscionable or dishonorable; it will be easie enough for him to thriue in the world and raise himselfe.

For what, I pray you, were not the Papists now able to do, who haue enlarged their consciences like hell, nay; they haue stretched them beyond the whole compaſſe of all belliſh darkeneſſe, euen into a *vaule* of their owne; what, I say, were not they able to do, except they were countermanded by that irrefragable, eternall, and particular decree of God, that *Babylon* muſt now downe as irrecouerably, as the great milſtone in the *Reuelation* caſt with violence into the sea? Why certainly they were able by their policies & principles, not only to reeſtabliſh their former Antichriſtian tyrannie, but to caſt the whole Chriſtian world, nay this and the other world, & the whole frame of nature into combuſtion, darkneſſe and confuſion. And no maruell: for theſe fellowes consciences can without remorſe digeſt euen the sacred blood of Kings, and ſwallow downe with delight the ruines and deſolations of whole kingdomes. Their bloodie ſuperſtition hath ſo quite and fearefully extinguiſht all ſenſe of common honeſtie, and put out the light of naturall equity, and the common notions of right and wrong; that they broch with bold faces the curſed poiſon of equiuocation, the diuels old impoſture in Oracles, a verie ſtraight paſſage to damned

Atheiſme,

Atheisme, and the dissolution of all humane societie: that to them the breach of the lawes of God, of nature and nations, is meritorious and worthie canonization, if it serue any way to the aduancement of their execrable idolatrie; to the repairing of their decaying *Babylon*, and to reare their *Italian Idoll*, the *Priest of Rome* yet a little higher aboue all that is called God.

In this respect then, that the wicked dare enlarge their consciences to the vtmost bounds of any pleasure, gaine or preferment, they haue great aduantage for the engrossing of all worldly happinesse, and may easily purchase a Monopoly of earthly prosperity. Out of this widenes of conscience proceed much mincing and excusing, many interpretations, fauourable constructions, and distinctions of sinnes. As for example, that Vsurie is of two sorts, biting, and toothlesse; when all kind of Vsurie is pestilent, and most certainely damned in the booke of God. That Symonie is either buying the gifts of the holy Ghost, or buying Church-liuings; as though this latter were not so foule and enormous, when it is able in short time to bring a curse and confusion vpon the most glorious and best setled Church in the world. That of lies, some are pernicious, some are officious, and for a greater good; when as euen the learneder schoolemen, who are far enough from preciſenes, hold euery kind of lie to be a sin indispensable; whenas *Austin* that worthy father & great disputer, admits not a lie for the saluation of a mans soule, which is far more worth then the whole world: Nay when a man is not to tell a lie for the glory of God, as it appeareth, *Iob* 13. then which there can be no greater good. Of Oathes, that some are greater and more bloodie; some are lesser, ordinarie and more tolerable; as though custome and commonnesse made these latter excusable and vnpunishable, when as the plague of God hangs continually ouer the head of what swearer soeuer, readie euerie houre to seaze vpon him, and sinke him downe into the bottome of hell. The flying booke of Gods curse and vengeance shall enter into the house of the swearer, and shall not only cut him off, but

shall

shall consume the very timber thereof, and the stones thereof. Neither doth this plague rest within priuate walles, but it wastes the glory and prosperitie of whole kingdomes. *Because of Oathes*, saith *Ieremie*, *the land mourneth, and the pleasant places of the wilderneſſe are dried vp*: nay if it were possible that the breath of the swearer should reach vnto the heauens, it would euen staine the glorie of the starres, and rot those faire and immortall bodies, it is infected with such a canker and pestilencie, and so immediately strikes at the face of Almightie God. Many other such leaud distinctions of sinnes there are, framed and followed by the sensuall, greedy and ambitious affections of prophane men, that they may more pleasingly to themselues, and more plausiblie to the world, compasse their ends and desires. No maruell then though they haue the wicked world at will.

Chap. 23. 10.

3 The third reason of the flourishing of the wicked, is, because they are men of this world; and therefore they haue only their portion and full felicitie heere. Their heauen is vpon earth: their pleasures in their life time with the rich man in the Gospell. For as the euerlasting couenant of inward peace, grace and glory, is peculiarly confirmed to the children of the spirit: so many times in great measure the temporall promises of outward happinesses are performed vpon the children of the flesh. When God had established vpon *Isaak* the euerlasting promises of loue, mercy and blessednes: yet he was content to make *Ismael* a great man vpon earth. *Concerning Ismael*, saith he to *Abraham*, *I haue heard thee: loe I haue blessed him, and will make him fruitfull, and will multiplie him exceedingly. Twelue Princes shall he beget, and I will make a great nation of him.*

Genes. 17. 20.

4 Fourthly and lastly, the prosperitie of the wicked makes them more inexcusable, and their damnation more iust before the tribunall of God. For it is iust with him to bring a greater measure of tribulation and anguish vpon them, in whom his many fauors and louing kindnesses haue brought forth vnthankfulnes & rebellion: & that wrath is most iustly returned vpon their heads, which by despising the riches of his

his bountifulnesse, and patience and long sufferance, leading them to repentance; they haue heapt vp as a treasure vnto themselues against the day of wrath, and of the declaration of the iust iudgement of God.

You haue heard the reasons of the happinesse of the wicked in this life: but it is not so with Gods children. For they must mourne in this vale of teares while the world reioyceth. And as the wicked are fild and fatted with worldly happinesse and plentie against the day of wrath: so Gods children must be prepared and fitted with afflictions, for the glorie which shall be reuealed. They are shortly to become inhabitants of that great and glorious citie, whose foundations are pretious stones, whose gates are Margarites, whose streets are pure gold, as the shining glasse; they must be companions of the blessed Angels, and stand in the presence of that great and sacred Maiestie; and therefore in this life they must be cast into the Lords furnace, that in the fire of affliction they may be more and more purified from earthlinesse and corruption; and so with holinesse and humilitie prepared for that high perfection of heauenly beautie, glory and blisse. Let euery godly man then with comfort and benefit vndergoe those crosses which the Lord layeth vpon him: for they are vnto him as looking glasses, wherein God sees his faith and dependance vpon his prouidence; the world is patience and constancie; himselfe the spots of his soule, his decayes of grace, the breaches of his conscience, his neglect of the duties of his calling, his coldnesse in religious seruices, his fall from his first loue: So that by them, God is pleased and glorified, others edified and instructed, himselfe humbled, recouered by repentance, and more sanctified.

I haue stayed long vpon the third reason of the formall hypocrites false perswasion of being in state of grace. The reason is; because ciuill honestie, performance of outward duties of religion, and worldly prosperitie meeting together in an vnregenerate man, many times breed a very strong conceit of his being the child of God, and an obstinate im-

patiencie of hearkening and stepping forward to grace, or any further perfection. I come now to the fourth reason, whereby the formall hypocrite doth falsely perswade himselfe to be in the state of true happinesse and saluation, and that is:

IIII. A misconceit of Gods iustice, and a straining and racking of his mercie beyond his truth and promise: so making the way to heauen broder then the Scripture hath made it, and himselfe more blessed then he is indeed. Mans heart is naturally empoysoned with pride and hypocrisie, and therefore is hardly drawne heartily to acknowledge the horrible vglines of his sinne; or that Gods proceeding against it with such waight of vengeance is equall. Hence comes much indulgence, and partiall censuring of our owne sins, transferring them vpon allurements, occasions, circumstances, necessitie and the like: much lessening and impairing Gods iustice, but amplifying his mercies, euen to the securing of vnwarrantable courses. *Adam* immediately after his fall shifteth off his sinne vpon his wife; nay, he is so blind in spirituall iudgement of diuine puritie, that rather then he will die guiltie, he will fasten the fault by consequent vpon God himselfe. *The woman,* saith he, *which thou gauest to be with me, she gaue me of the tree, and I did eate.* So gladly would sensuall men perswade themselues, that either their sins deserue not so strict account and great iudgements; or that God doth exercise too much rigour in inflicting them. For out of their worldly wisdome they measure and esteeme the vnspotted and infinite Ocean of the iustice of God, by the finite, muddie and imperfect streame of humane iustice. Lawes and constitutions of states and kingdomes are bridles to curbe and moderate our corruption, that we become sociable and peaceable; but they cut off only from the Bodie politique by finall execution, those that are of notorious and desperate condition, such as are Theeues, Murtherers, Traitors and the like. A verie proportionable conceit, I am perswaded, of diuine iustice and comminations in the law of God, lurkes in the hearts of many; they thinke that those sinnes that arise ineuitably

Genes. 3. 12.

uitably out of our corrupt nature, or that are committed by strong temptation, or that are lesse pernicious, are, I know not how, naturally pardonable; and that if they be of the ciuiller sort, if they be outwardly conformable in their liues, and harbour good meanings and intentions in matters of religion, though they neuer trouble themselues with more strictnesse, and a course of sanctification, yet they thinke that God will be mercifull in the end, and that it will go well enough with them; and that only fellowes of infamous note, such as are swearers, liers, vsurers, adulterers and the like, shall be excluded finally out of heauen. But I would haue these men know, that though the sea of Gods mercie be bottomlesse, though the promises of grace be manie and pretious, yet not one drop of all that great sea, not one iot of all those gracious promises, belongs to any, saue onely vnto him that groanes and sighes vnder the heauie waight and burthen of his sins, that is of a broken and contrite heart, that trembles at his word, that vndissembledly sorrowes and repents for all his sinnes, forsakes them, and resignes vp himselfe in holy obedience to all his Commandements. I would haue them know, that he is as infinitely iust, as he is infinitely mercifull, and will as certainly powre all the plagues and curses in his booke vpon the impenitent sinner, as he will performe all his promises of grace to the faithfull Christian.

The fifth reason whereby the formall hypocrite doth falsly perswade himselfe to be truely happie, and so by consequent that keepshim short of the state of grace, may be this: When by some good motion of Gods spirit stirred vp in him by the preaching of the word, he begins to set and addresse himselfe to a sanctified vse and exercise of religion, and to a faithfull and constant course of true holinesse indeed; he presently meets with a sore and strong opposition by his owne inward corruptions, by temptations of Satan, and vexation from the world; which he perceiuing, and being very sensible of such sudden disturbance from his former securitie, perswades himselfe, that the passage to grace is not so rough and boi- V.

sterous, and therefore retires and reposeth himselfe vpon his formall Christianitie, as the best state he sees any possibilitie of attaining vnto. But if he will saue his soule, he must acknowledge and feele by his owne experience the truth of that saying of Isai. 59. 15. *He that refraineth from euill, maketh himselfe a prey.* For what child of God is there truly conuerted, who at the very first step out of the world, and the vanities therof, met not with many crosses and discouragements? He knowes, and may remember full well whosoeuer he be, how his owne flesh fretted when it felt it selfe snaffled and guided by the Law of the spirit; how by making conscience of sinne he laid himselfe more open to the aduantages, wrongs and insultations of his enemies; how the companions of his former leaudnesse and iniquitie railed and raged against him, as against an Apostata from good fellowship and high resolution. And Satan, that he may giue edge and vigour to all these vexations, he busily bestirres himselfe, and casts about to hinder our conuersion. While a prisoner lies in a dungeon fast in fetters, the Iaylor is quiet and secure; but if he once knocke off his bolts, breake the prison and escape, there is presently a tumultuous clamour in the house, the Countrie is raised, and he is followed with *Hue* and *Cry*: Euen so while we lie quietly in the captiuitie of sinne, vnder the chaines of eternall death, he neither disquiets himselfe nor vs: But if by the mercies of God we be once enlarged, and set foot into the libertie and light of grace: why then all the powers of hell are presently in armes and vprore, and with much malice and furie the instruments of darkenes are set on foot to regaine vs into his kingdome. This point appeares in the fifth of the Canticles: Our blessed Sauiour is there said to stand at the doore and knocke, being full of the pretious dew and drops of diuine grace, and waiting patiently in the cold and darknesse of the night; but yet we see, what ado and stirre there is with the Christian soule, before she can get vp out of the bed of pleasures and vanitie; the sweetnesse of sinne and sensualitie had so deepely possest and bewitched her, that by her excuses and delaies she hazards

so great saluation and happines, tendered vnto her by her spouse. Yea, and at length after she is resolued to renounce her pleasures, and in some good measure hath conquered her inward corruptions, so that she opens the doore and followes Christ; besides other troubles and encumbrances she finds abroad, the very watchmen that should haue told her the way, and directed her after her spouse, euen they set vpon her, and smite her, and wound her, and take away her vaile. Euery man then that will come vnder the banner of Christ, and haue part in the conquest, must together with the new man put on a Christian courage, both to tame and represse the rebellions of his owne flesh, and to withstand and repell assaults and persecutions from abroad.

The sixth reason, whereby the formall hypocrite doth falsely perswade himselfe to be in state of true happines, may be, an obseruation of the death and ends of other men, whose liues, he perswades himselfe, come short of those perfections and degrees of goodnesse he finds in himselfe. As if he take notice of a notorious sinner, who vpon his deaths-bed by a perfunctorie show of penitencie, and some formall eiaculations for mercie and pardon, makes the world beleeue he dies a Saint. Or if he obserue the end of an honest ciuill man, yet neuer acquainted with the power of grace, to be quiet, peaceable, and confident, without impatiencie, feare or despaire; he presently out of a comparatiue examination of his owne state, (which he finds, not only free from notorious sinnes, but besides morall honestie, graced with outward religiousnes) I say he presently conceiues his owne workes in respect of theirs, to be workes of supererogation, his owne life certainly to be without all exception, and so himselfe without all danger of damnation. And this conceit is notablie confirmed, if there follow some glorious and flattering Panegyricke of funerall commendation. For then he holds the assurance of his happinesse to be sealed vnto him by the mouth of the minister, and so with resolution and obstinacie sticks fast in his present state and will no further. VI.

Mistake me not in this last point, beloued in Christ Iesus.

For first, I do not go about to confine the boundles and vnlimited mercies of God, nor absolutely to exclude repentance from the deaths-bed. I know that pretious truth, registred in *Ezechiel*: * *At what time soeuer a sinner*, &c. like a Pearle in a ring, and a Starre in his Orbe, shines, amongst many other gracious promises in the booke of God, with speciall comfort, vnspeakable and glorious, vpon the darkened and drouping soule of euery true penitent, at what time soeuer. But yet this I say in this point; That any man that knowes, and is acquainted rightly and truly with the narrownes of the way to heauen, the nature of Gods iustice, the cunning sleights of Satan, the difficultie of true repentance, how fearefully mans heart is hardned by custome and continuance in sinne; he would not defer his repentance to his old age, or deaths-bed for ten thousand worlds I adde this: That

* But let no man beare himselfe presumptuously vpon this comfortable promise, but consider well the condition: for it is thus in the Text: *But if the wicked will returne from all his sins, that he hath done, and keepe all my statutes, and do that which is lawfull and right, he shall surely liue, and shall not die.* Ezech. 18. 21.

As a sudden death in respect of time, or a death, wherein appeares much impatiencie, fiercenesse and vncomfortable behauiour, by reason of the qualitie of the disease; or some extraordinarie temptation for the time, or that God will be so glorified, by iustly hardning the wicked, may be the way to euerlasting happinesse: so a lingring, patient, and lamb-like death, may be a passage to endlesse woe and miserie. For that great iudgement is to passe vpon our soules, not according to the strange effects and symptoms of our sicknesse, not according to the short moment and violent passions of our death, but according to the actions of our health, the former affections of our hearts, and the generall course of our life.

Secondly, I would by no meanes be too busie, or vncharitable in my iudgement vpon those, which haue alreadie stood, or falne to their owne master. But as I esteeme that cruelties and malice most sauage and vile that is discharged vpon the bodie, or good name of the dead; so I would haue also a charitable conceit follow the soule of the departed, so farre as spirituall wisdome, a good conscience, diuine truth, the glorie of God, the safetie of the soules of the liuing, will giue leaue: But no further.

Thirdly,

Thirdly, neither do I mislike or condemne Funerall Sermons. I could rather wish; that as the death of his Saints is precious in the sight of God, so that it might be glorious in the eyes of men. I could rather desire, that the iust praises, and true sinceritie of the child of God were publisshed euen by some Seraphicall tongue; that both the glorie of his graces might passe along and shine bright to all posteritie; and that such a fire of zeale for imitation, might be enkindled in the hearts of all the hearers, (especially the present occasion making their minds more capable of perswasion;) that they passing thorow the same course of holines, might at length be made partakers of the same happines with the Saints of God.

Only in these cases I would haue that spirituall discretion, truth, and conscience vsed, that neither the godly be iustly grieued and offended, the wicked heartned and hardened in their courses, and false conceit of happinesse; nor the faithfulnesse and sinceritie of the ministerie disgraced and scandalized.

Thus farre I haue laid open vnto you the state of formall hypocrisie; in which may concurre immunitie from notorious sinnes, all naturall and morall perfections, admirable varietie of learning, policie, and all other acquired ornaments of the mind: an outward performance of all duties of religion, some measure of inward illumination, a resemblance and shadow of the whole bodie of true regeneration, and a perswasion (as you haue now last heard) of being in state of grace. Euen thus farre a man may go in the profession of Christian religion, and yet be a stranger from the power of faith, and from the life of godlinesse. I now come by reasons and arguments to disable it in those points which haue not bin touched, for challenging any interest in the true happines of a man. And first to proue, that a performance of outward duties of religion, without the power of grace vpon the soule, and an vniuersall sanctification in all the faculties thereof, cannot produce any sound comfort in the heart, or acceptation with God.

My first reason is that Principle generally receiued with all.

all schoole Diuines; and very sound and Orthodox in true Diuinitie. The iniquitie, defect, or exorbitancie of any particular, of one circumstance, maketh an action euill: but an absolute integritie of all concurrents is required to make a good worke acceptable to God, comfortable and profitable to a Christian: The end must be good, the glorie of God; the action it selfe in it owne nature must be iust and warrantable; the circumstances honest and seasonable; the meanes direct and lawfull; the fountaine, the heart, sincere and sanctified. If this last be wanting especially, though otherwise it be neuer so gloriously conueied, neuer so wisely managed, of neuer so goodly a show to the eyes of the world, yet it is not only mard and defaced, and no action of grace, but odious and abominable in the sight of God. The Moralists by the light of nature saw a truth proportionable to this, euen in the actions of vertue: The truth and worth whereof they did censure and esteeme, not by the bare outward action, but by the inward, free and independant vprightnesse of the mind: And therefore to an action truely vertuous they required a resolued knowledge, an irrespectiue and aduised freedome of spirit, a constant and easie habit of the mind, an entire loue to the faireneſse of vertue. So that whatsoeuer honest actions sprung from passion, humour, feare, respect, ambition or the like, they accounted vertuous and good, onely by accident and occasion, not inwardly and essentially: Whereupon they hold, that many great and honorable atchieuements of ancient Worthies amongst the Heathens, howsoeuer they were admirable in the eyes of men, and beneficiall to the publike State (for sometimes out of some sudden eleuation of spirit, or pang of vaine-glorie, they were euen prodigall of their liues and blood, for the good and deliuerance of their countrie:) yet to the authors and actors themselues they were not the true workes of vertue, but of ambition, and a desire of immortall fame. It is euen so in the higher actions of grace and religion: Besides the outward performance, God requires sinceritie of heart and truth in the inward parts, to make them gratious and acceptable.

acceptable. And howsoeuer otherwise they may purchase them a name amongst men, prosperitie in the world, some lesse torment in hell, and procure good vnto others, yet except they proceed from a faith vnfained, and a pure conscience, to the Christians themselues, in respect of all heauenlie happinesse, they are fruitlesse and vnprofitable.

My second proofe is out of the 5. of Matth. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, yee shall not enter into the kingdome of heauen.* The outward righteousnesse of the Scribes and Pharises was famous in those times, and much admired: So that if God did not principally respect the heart; if that were not true in the 16. of Luke; *That which is highly esteemed amongst men, is abomination in the sight of God*; they might not onely haue carried away the garland for pietie on earth; but haue iustly seemed to haue been the onely heires to a crowne of immortalitie in the heauens. For besides their forbearance and protestation against grosser sinnes, Murther, Theft, Adulterie, Idolatrie and the like, they were frequent and solemne in prayers, fastings, almes-deedes, and that with farre greater strictnesse and deuotion, then the religious actions of formall hypocrisie are performed in these times of the Gospell. Besides, I doubt not but many of them were perswaded, that their way was the way of life, and that they were in the state of true happinesse: And yet for all this, except wee exceed their righteousnesse, the speech is peremptorie, wee shall not enter into the kingdome of heauen. For wee see in the 23. of Matth. what a chaine of curses, out of the mouth of our blessed Sauiour, did iustly draw them into the bottome of hell. 2

Thirdly, this truth is manifest out of the doctrine of the Prophets: *Esay* 1. *Micah* 6. *Hag.* 2. *Psalme* 50. and many other places. Whence ariseth this conclusion: That the principall and holiest exercises, the most solemne and sacred actions of religion, without sinceritie and sanctification of heart, are but as the cutting off a Dogs necke, and the offering of swines blood. Their sacrifices, oblations, and incense; 3

their new Moones, their Sabbaths and solemne feasts were things commanded by Gods owne mouth; yet where they were performed with impure and prophane hearts, he tels them, that his soule hated them, that they were a burthen vnto him, and that hee was wearie of them. For if the Lords contentment had finallie rested in the worke wrought, and not chieflie respected the inward affection of the worker, had he required onely the ceremoniall action of sacrificing, and not the spirituall conformitie of the heart to his will; why he had not neede to desire sacrifices of them, nor expected supplie from their hands; as appeareth in that sacred and royall contestation of God with his people, about the question of his worship, Psal. 50. *I will not reproue thee for thy sacrifices,* (saith God) *or thy burnt offerings, that haue not beene continually before me. I will take no Bullocke out of thine house, or Goates out of thy folds. For all the beasts of the forrest are mine, and the beasts on a thousand hils. I know all the fowles on the mountaines, and the wilde beasts of the field are mine. If I be hungrie, I will not tell thee: for the world is mine, and all that therein is. Will I eate the flesh of Buls? or drinke the blood of Goates?* Nay, if wee consider God in his absolute soueraignetie, and essentiall glorie, euen that is true of the most sanctified works of Gods child, which is in *Iob* 35.7. *If thou be righteous, what giuest thou vnto him? or what receiueth hee at thine hand?* And that of *Dauid*, Psal. 16.2. *My welldoing extendeth not vnto thee.* For what can that little sparke of holinesse in vs, which doth first too proceed from him, and is onely darkened in our corruptions, adde vnto that infinite Glory, and Maiesty, and Light, that no man can attaine vnto; with which hee hath incomprehensiblie lien encompassed from all eternitie? Only it pleaseth him of his infinite goodnesse, and out of a gratious desire of our saluation, to accept our sincerity, though mixt with imperfections, and to crowne his own graces in vs. Where then shall appeare the bare outwardnes of hollow-hearted Christians? If the heart be wanting, what magnificence or glorie of outward seruices shall be able to dazle his sight, whose eyes are ten thousand

sand times brighter then the Sunne, and sees cleerely our inmost thoughts? *Wherewith shall wee come before the Lord*, or what shall we offer vnto him? *Will the Lord bee pleased with ten thousands of rams, or with ten thousand riuers of Oile? Shall we giue our first borne for our transgression, euen the fruite of our bodie, for the sinne of our soule?* No; though we gaue all that we had to the poore, and our owne bodies to be burnt: nay, if it were possible, that by our meanes we could vindicate the soules of all men now liuing from the iawes of eternall death; yet all would profit vs nothing, except our hearts be first purged by faith, pure from an euill conscience, and possest of a sound and constant loue to God, his word, his honour, his truth, and seruants.

Let this then bee the conclusion to this point: Though a man were a morall Saint, an Angell amongst the Pharisies, absolute in all other perfections, yet without the inward power of grace to giue them life, hee is but a spectacle of commiseration to Angels, and to men; euen as that bodie is, which adorned with sundrie other exquisite beauties, wanteth eye-sight, the chiefest grace that nature hath in that kinde to bestow. Or as a cunning Organist, skilfull in the outward touch of his instrument, yet without winde inspired, cannot possibly strike the eare, or please the heart with any melodious noise: so though his actions bee flourished ouer with a faire tincture of outward religiousnesse, and he exact in morall honestie, yet without the breath and life of grace infused, there can be no true spirituall harmonie in his affections, words or conuersation, that either will beget sound ioy and spirituall delight in the soule, or bee pleasing in the eares of almightie God.

You see then, beloued in Christ Iesus, that the performances of outward duties of religion, euen the best, such as are Prayers, hearing the word of God, receiuing the Sacraments, almes-deedes and the like, though they bee good in themselues, commanded of God, necessarie to bee done of euerie Christian; yet if they bee diuided from inward sanctification and sinceritie of heart, are so farre from putting vs into

possession of true happinesse, that they are odious and abominable in the sight of God.

I told you in the beginning, if you remember, that besides outward righteousnesse, the formall hypocrite may beleeue for a time, and therefore by the inward, though more generall and inferiour working of the Spirit, may haue a temporarie faith begot in him: and this faith may bring forth some fruites, and some kindes of inward graces. But that all this comes short of saluation, appeares in the parable: For there the hearer compared to the stonie ground, which I call the formall hypocrite, is one of the reprobate hearers, vpon whom the word is not the power of God to saluation. As for those fiue degrees added out of the sixth to the Hebrues, of which I told you the formall hypocrite may be partaker; it is manifest out of the same Chapter, that they come short of the state of grace. For a man but so furnished, may not onely fall backe to a worse, and more ordinarie state of a reprobate, but euen to the depth of all impietie and apostasie. He may not onely haue his measure of inward illumination, all his lighter ioy and comfort in Gods word quite extinguished; but become a wilfull and malitious scorner of true godlinesse. He may not only grieue, and quench the spirit, but hee may tread vnder foote the Sonne of God, count the bloud of the Testament, as an vnholy thing, and despite the very Spirit of grace, so that it may bee impossible, that hee should be renued againe by repentance.

In the last place I told you, that besides all these, the formall hypocrite might entertaine a perswasion of his being in the state of true happinesse, and so with contentment and securitie walke in the path that leads to eternall death: but how weak and false the reasons and motiues to this perswasion were, I haue before largely deliuered. It remaines therefore, that I should now lay downe certaine markes and properties of difference, betwixt the state of formall hypocrisie and sauing grace: but I must referre a large prosecution and distinct treatise of them to some other place and time. Yet in this time, by the grace of God, I shall deliuer so much, that

any man that will deale faithfully with his own conscience, and follow me with attention to the end, may in some good measure bee informed, whether hee lie yet in the shadow of death, or liue in the light of grace. Some difference then, first, may arise, out of the distinction of the degrees and workings of faith. Which that you may better conceiue, you must remember three sorts of faith: Historicall, Temporarie, Sauing or Iustifying faith.

Historicall faith, is not only a knowledge of the word of God, but also an assent of the hart to the truth of it. And this is of two sorts: either Infused, which is wrought in vs by the illightning spirit of God, and staying it self vpon his authoritie: Or Acquired, which is produced by the light of reason, discourse, and created testimonie.

The latter is to be found in the diuels; for they beleeue and tremble. And in the Papists; for their faith is no better, according to their grounds and principles. My reason is this briefly; for I will deliuer my selfe of this point in a word. The Iesuites by their iugling haue cast themselues into a circle about the faith of the truth, and diuinitie of Scriptures; and that is this: Ask any Papist in this land, how he beleeues Scripture to be the word of God, and diuinely inspired; hee will answere, Because the Church deliuereth it so to be. And why beleeueth hee the testimonie of the Church? Because it is infallible guided by the spirit. And how doth that appeare? Because it is so contained in Scripture, as in Iohn 16. *The spirit will leade you into all truth.* And how shall wee know this scripture of *Iohn*, to bee the word of God and diuinely inspired? Because the Church deliuereth it so to bee; and so they must needes runne round in this circulation.

Now I would propose to the Papists, the choice of these three, one of which they must of necessitie accept; First, whether they will runne round in this circle, and wax giddie, and fall, and sinke into that pit, where Poperie was first hatcht; or they will breake the circle at the authority of the Scriptures, and so by consequent, they must fall to our side,

and the truth; or they will breake it at the testimonie of the Church, and so all their faith, as I told you, must needes bee only acquired, because it depends on a finite and created testimonie, and consequently comes farre short of saluation. I doubt not, but the Papists will acknowledge and approoue that difference betwixt infused and acquired faith consented vpon by the Schoolemen: That infused faith, relieth immediately vpon an increated authoritie; but acquired, vpon a finite and created testimonie. I know the Iesuites, a kinde of men inspired with a transcendencie of Antichristian imposture, labour busilie to passe plausibly and handsomely out of this circle: but if their shifts be throughly sifted, and they followed with force of argument; it is certaine, they will either bee driuen into the circle againe, or enforced to start out, at the one of those breaches I told you of. *Becanus*, one of them, after he had long tired himselfe in this circle, and at last by the helpe of *Gregorius de Val.* and former Iesuites got out, but with shamefull absurditie and inconuenience; in a poore reuenge to relieue himselfe, hee threatens vs with another circle; and so writes a Treatise *de Circulo Caluinistico*; but very weakly and falsely, as might be demonstrated euen out of the sounder Schoolemen, in their question of the last resolution of faith. But I intended no discourse of controuersie, but of sanctification; and therfore I proceed, and take the formall hypocrite along further towards the state of grace. For besides knowing, and assenting to the truth of Gods word by an historicall faith, hee may by the vertue of a temporarie faith, adde three degrees moe. That is: He may moreouer professe it in outward seruices of religion: He may inwardlie reioyce in it: He may bring foorth some kinde of fruite. But these things are only found in him, so long as they doe not mainly crosse, but are compatible with his worldly peace, wealth, libertie, and other delightfull contentments. Here therefore I must leaue him; and acquaint you with those workings and degrees of sauing faith; which qualified, as I shall propose them, are peculiar to Gods childe; and so distinguish and diuide the

regenerate man, from the state of formall hypocrisie. They are these:

A feeling and speciall approbation of the word of life and promises of salvation: a most fervent expetition and thirsting for the enioyment of them: an effectuall apprehension; a particular application; a full perswasion; a delight and ioy thence rising, sound, and vnconquerable.

That you may vnderstand these, you must conceiue, that the soule of Gods child, comming fresh out of the pangs and terrors of his new-birth (a mysterie to the formall hypocrite) humbled vnder the mightie hand of God, by a sight and sense of his sins, lookes vpon the whole body of diuine truth, as vpon a pretious iewell, wherein Christ and his gratious promises shine vnto him especially, as a stone of inestimable worth and valuation; whereupon with a peculiar dearenes he sets such a liking, that with it he holds himselfe an heire of heauen; without it a child of endlesse perdition. Hence followes an expetition and desire of it, enforced with groanes vnutterable, and a gasping for it, as the drie and thirstie ground for drops of raine. Thirdly, hee apprehends it with a fast and euerlasting hold. Fourthly, hee applies it closely and particularly to his owne soule. Fifthly, he is truly and fullie perswaded by Gods good spirit, out of a consideration of his vniuersall change, that it is his owne for euer. Lastlie, he lies downe in peace that passeth all vnderstanding: He is filled with ioy, that no man can take from him: He delights in the grace apprehended, as in a treasure farre more deare vnto him then the glory of infinite worlds, or life it selfe. From the power and workings of this inward grace, spring outward actions; both in his generall calling of Christianitie, and his particular vocation, which by the mercies of God are faithfull, constant, vniforme, impartiall, resolute, vniuersall, comfortable. Whereas those which are produced by the more weake and inferiour degrees of temporarie faith, incident to the formall hypocrite, are weake, wauering, many times interrupted, variable; guided much by occasions and the time, forced by hope or feare; swaied

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by secret respects to priuate ends, and worldlie contentments.

But these more inward markes of difference, howsoeuer by a sweete and gratious experience they bee felt, and acknowledged of the childe of God; yet generally, and to the vnregenerate, they are hidden mysteries, and vndiscernable to the brightest eye of the naturall man. Therefore I will come to those markes of difference betwixt the state of formall hypocrisie, and saiuing grace, which are more outward, familiar, and more generally, and easilie discernable. Of which one may be this:

I The power of grace doth beget in a regenerate man, a watchfulnesse, care and conscience of smaller offences, of secret sinnes, of sinfull thoughts, of appearances of euill, of all occasions of sinne, of prophane companie, of giuing iust offence in indifferent actions and the like: whereas the formall hypocrite taketh not such things as these much to heart, but either makes no conscience of them at all, holding it a point of precisenes to bee too conscionable; or else proportions it to serue his owne turne, or to giue satisfaction to others. And in forbearance of sinnes, he hath an especiall eye onely at those that may notoriously disgrace him in the world, entangle him in danger of law, or vexe his conscience with some extraordinarie terror.

Let those then examine themselues at this marke; who, howsoeuer shame keepe them from vncleane practises, and grosser acts of filthinesse; yet inwardly boyle in speculatiue wantonnesse and adulteries of the heart. Those, who howsoeuer their indirect meanes speed not for mounting themselues to high estate, yet spend their best thoughts all their life long, in projecting and contriuing, as though they were borne to aduance themselues, and not to honour God in their callings. Those, who though they doe not enclose, oppresse and grind the faces of the poore; yet haue their hearts exercised in couetousnes. Those, who though they haue forsaken some sinnes, yet maintaine in themselues one knowne sweete sinne. Those, who though lawes, and feare of danger

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restraine from railing with open mouthes against our State, yet harbour secret repinings, murmurings, vnthankfulnesse, and discontentments. Euen a contemptuous thought of a king, or lawfull authority, is a sinne of high nature: and me thinkes, for the miraculousnesse of the discouerie, is paralleld in *Ecclesiastes*, to the bloodinesse of actuall murther. *That which hath wings* (saith the *Preacher*) *shal declare the matter.* Chap. 10.20.

Lastly, let those examine themselues at this marke, who offer themselues to those sinfull occasions, breeders of many strange and fearefull mischiefes, I meane prophane and obscene Playes. Pardon me, beloued, I cannot passe by those abominable spectacles, without particular indignation. For I did euer esteeme them, since I had any vnderstanding in the waies of God, the Grand empoysoners of grace, ingenuousnes, and all manly resolution: Greater plagues and infections to your soules, then the contagious pestilence to your bodies: The inexpiable staine and dishonour to this famous City: The noisome wormes that cankar and blast the generous and noble buds of this land; and doe by a slie and bewitching insinuation so empoyson al seeds of vertue, and so weaken and emasculate all the operations of the soule, with a prophane, if not vnnaturall dissolutenes; that whereas they are planted in these worthie houses of Law, to be fitted and enabled for great and honourable actions, for the publike good, and the continuance of the glory and happinesse of this kingdome, they licentiously dissolue into wicked vanities and pleasures, and all hope of their euer doing good, either vnto God, the Church, their Countrie or owne soules, melteth as the winter ice, and floweth away as vnprofitable waters. These infamous spectacles are condemned by all kind of sound learning, both diuine and humane. Distinctions deuised for their vpholding and defence, may giue some shallow and weake contentment to partiall and sensuall affections, possest with preiudice: but how shall they be able to satisfie and secure a conscience sensible of *all appearance of euill?* How can they preserue the

inclinablenesse of our corrupt nature from infectiō, at those *Schooles of lewdnes* and *Sinkes of all sins*, as (to omit Diuines, Councels, Fathers, Moralists, because the point is not directly incident) euen a Politician calleth them. Alas, are not our wretched corruptions raging and fierie enough, being left to themselues dispersed at their natrall liberty; but they must be vnited at these accursed Theaters, as in a hollow glasse to set on flame the whole body of our natural vitiousnesse at once, and to enrage it further with lust, fiercenesse, and effeminatenes, beyond the compasse of nature? Doth any man thinke it possible that the power of sauing grace or the pure spirit of God can reside in his hart, that willingly & with ful consent feeds his inward concupiscence, with such variety of sinfull vanities and leaud occasions, which the Lord himselfe hath pronounced to be an *abomination* vnto him? How can any man that euer felt in his hart, either true loue or feare of so dreadfull a Maiestie, as the Lord of heauen and earth, endure to be present, especially with delight and contentment, at Oathes, Blasphemies, Obscenities, and the abusing sometimes of the most pretious things in the booke of God, whereat wee should tremble, to most base and scurrill iests? Certainely euery child of God is of a right noble and heroicall spirit; and therfore is most impatient in hearing any wrong, indignitie or dishonour offered to the word, name, or glory of his Almightie Father.

* *Theatra discire possumus, turpitudinis, vitiorumque omnium scientiam, ac scholam Bodin. de repub. lib. 6. cap. 1.*

Deut. 22. 5.

A second marke of difference may be this: The power of sauing grace doth subdue and sanctifie our affections with a conscionable and holy moderation; so that they become seruiceable to the glory of God, and for a more resolute carriage of good causes, and zealous discharge of all Christian duties. But the bridling of passions in the formall hypocrite, is not so much of conscience, as artificiall, politique, for aduantage, and by the guidance of morall discretion: so that if they be tempted by strong occasions, and violent obiects, they many times breake out, to the dishonour of God, the disgrace of a Christian profession, and the discouery of their hypocrisie.

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Let euery man then examine himselfe at this marke, and with a single eye and vpright heart take a view of his affections; whether his ioy be inward and spirituall, that is, in the assurance of Gods fauour, in his word, in his children, in prayer, and a continuall practise of godlinesse; or outward and carnall, that is, in the attainement of greatnesse and worldly pleasures, in the increase of his corne and wine, and oile. Whether he loue the peace of conscience farre more dearely then the fauour of men, or his owne life: Whether he bee more zealous for the honour and praise of God, then his owne: Whether he be more affraid of secret sinnes, then open shame: of offending God, then outward afflictions; Whether he be more angry in the cause of religion, and concerning Gods glory, or for his owne priuat wrongs. And so thorow out the rest of his affections.

Let the fierce and desperate gallants consider this point; which vpon euery light occasion, and termes of disgrace, are ready, out of a graceles & vngrounded opinion of declining cowardize, to sheath their swords in the bodie of their brother. And let them assure themselues, that the meeke and mercifull spirit of God, will neuer consist with such bloodie and vntamed affections; his holy motions will not come into their secret, neither will his sauing grace be ioyned with their assembly. For in their wrath they will kill a man, and in their selfe-will they will destroy the image of God. Cursed bee their wrath, for it is fierce; and their rage, for it is cruell.

Oh that they would but marke and foresee, into what an ineuitable, and endlesse maze of certaine misery and vengeance they enter, when they enter into the field, vpon either offer, or acceptance of challenge! If they be slaine, they are accessaries to their owne vntimely murder: They violentlie and wilfully pull themselues from the land of the liuing, to the abhorred regions of death: They cruelly, and irrecouerably rent their owne poore soules from time of grace and repentance: They extinguish all hope of posteritie; and perhaps their house and family determines in that bloudie act.

But that which is the accomplishment of all miseries and terrour, they iustly fal into the hands of the liuing God, who will certainely iudge them after the manner of them that sheed their owne bloud; and will giue them the bloud of wrath, and of iealousie. And whereas they looked to leaue a name behind them, it shal rot away with as vile detestation, as their carcases in the graue: *The memoriall of the iust*, saith *Salomon, shall be blessed: but the name of the wicked shal rot.* If it doe liue, it shall liue to their shame and infamy. For I dare say this boldly; There was neuer any man rightly informed either in the principles of nature, or in the gracious way to heauen, in the sober passages of moralitie, or in the iustice of state and policie, or acquainted with the faireneſſe of true honour, that euer gaue any allowance, or euer will to the reputation of manhood, falsely so called, purchased in priuat quarrell in the field. This is then all they get: for the losse of soule and body, of heauen and earth, of name and posteritie, they onely gaine the damned applause of diuels, swaggerers and wicked men. Prou. 10.7.

But if it fall out otherwise, that they be not kild, but kill; marke what befals them, they depart the field drunken with blood, as with new wine, and therefore they shall be sure at length to be fild with drunkennes, and with sorrow, euen with the cup of destruction and trembling; they shall drinke of it deepe and large, and wring it out to the very dregs. For presently after the murder committed, they haue *Cains* fearefull marke stampt vpon them: The furies of conscience and cries of blood, shal for euer persecute them with restlesse horrour: As they cloathed themselues with rage like a rai-ment, so shal it now come into their bowels like water, and sinke like oile into their bones. In the meane time they shall liue in the hell of conscience vpon earth, and expect euerie houre to be tumbled into the hell of wicked diuels for euermore in the world to come.

Let me then in the name and feare of God aduise them; if they would win an opinion of true valor indeed, if they look for any portion in the mercies of God, or honour amongst

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his Saints, to settle and compose such wild affections by the word of truth; to turne the greatnesse of their courage and gallantnesse of Spirit, to the subduing and conquering of their owne corruptions, and to the wrastling against principalities and powers, against the worldly gouernours, the princes of the darknesse of this world, against spirituall wickednesses, which are in the high places. This fight is Christian and courageous indeed, the victory is glorious, the reward is immortalitie.

A third note of difference may be this: Euery child of God by the power of sauing grace, doth hunger and thirst after all those meanes God hath ordained, or offers for his furtherance in the way to heauen, and for his comforting and confirming in a Christian course; and doth make a holy vse of whatsoeuer is either publickly or priuately laid vpon him for his amendment: and therefore he continually profits & proceeds in sanctification by his word, his iudgements and his mercies: by the exercise, obseruation and sense of which, hee growes sensible in heauenly knowledge, faith, humiliation, repentance, thankfulnesse, and all other spirituall graces. But the formall hypocrite doth so farre take notice and regard of them, as they further his temporal happinesse, and as his neglect of them, by consequent threatneth danger and ouerthrow to his outward worldlie state. For the present perhaps, hee is mooued with the hearing of the word of God, with the terror of his iudgements, while they lie with some extraordinarie waight vpon himselfe, or the whole land; and with the sweetnesse of his mercies, because they secure him in his prosperitie. But these things sinke not into his soule with the power of mortification, to the destroying of his sinfull affections, and the shaking off of euery knowne sinne. 3

Beloued in our Lord and Sauiour Christ Iesus, let vs euery one of vs, I beseech you, trie himself faithfully by this note of difference: And the rather because our gratious God hath most plentifully and incomparablie vouchsafed vs in this land all meanes to bring vs vnto heauen. He hath visi-

ted vs with his word, his iudgements and mercies, to the astonishment of the whole world. Now let vs consider, whether as they haue bred admiration in men and Angels, so they haue brought saluation to our owne soules.

First, for his word. For these fiftie yeeres, you know, hee hath spread out his hands all the day long; he hath sent all his seruants, the preachers of his word, rising vp earely, and sending them, saying: Returne now euery man from his euill wayes, and amend your workes. Let vs then examine our selues in this point. Hath this glorious Gospell, which hath so long shined bright in our eies, and sounded loud in our eares, hath it, I say, bin mightie in operation vpon our soules in planting in them the power of true godlinesse? Doe wee daily grow more sound by it in the knowledge of the truth; and see more particularly into the way and whole course of Christianitie? Doth it continually build vs vp more strongly in faith, repentance, and an holy obedience to all his commandements? Why then blessed is our case: for this powerful experience in our soules of daily growth in godlinesse by the word, is a notable mark vnto vs that we are in the state of grace; and so all the blessings in the book of God belong vnto vs, and pleasures moe then the starres of the firmament in number. But if otherwise (which is rather to be feared) if we haue either bin no hearers, or but now and then as our worldly commodities would giue vs leaue, or hearers onely of forme and fashion, not of zeale and conscience to profit by it, and yeeld obedience vnto it, or onely hearers and no doers, why then we may assure our selues, we are yet short of the state of grace; and marke what will be the end both of vs and the whole land; it must needs be the same with that of Iuda and Ierusalem (for they were as wel beloued of God as euer England can be) *Goe*, saith God vnto *Ieremie, Goe and tell the men of Iuda, and the inhabitants of Ierusalem: I haue sent you all my seruants the Prophets, rising vp earely, and sending them; but you would not incline your eare, you would not obay me; therefore thus saith the Lord of Hosts, the God of Israel: Behold, I will bring vpon Iuda, and vpon al the inhabitants* Chap. 35.

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of Ierusalem, all the euill that I haue pronounced against them. I will doe vnto this house, whereupon my name is called, wherein also ye trust, as I haue done vnto Shilo. I will cast them out of my sight: And will make this City a curse vnto all the nations of the earth. And the Lord was so vnremoueably and setledly resolued vpon this point (sith hee had so long preached vnto them by his Prophets, as he hath done vnto this land, and it would doe no good) that he bids the Prophet meddle no more, for he would neuer heare him againe: *Therefore* (saith he) *Thou shalt not pray for this people, neither lift vp crie or prayer for them, neither intreat mee, for I will not heare thee.* Chap. 7. Verse 16.

The iudgements vpon this land haue beene many and fearefull, I doubt not, but we haue seene with our eyes, euen those which are very neere fore-runners of that great and terrible day of the Lord. Wee haue seene strange and prodigious apparitions in the aire: we haue had vnheard of plots and practises against our State. Our land hath long and extraordinarily groaned vnder a sore and durable plague, which hath stucke close to the bowels of this City. The sea hath broke out of her bounds, and swept away many as righteous as our selues: we haue felt such extremity of heate and cold, of which I thinke these parts of the world are not naturally capable; so certaine is it that the finger of God hath beene in them. The poore of the land euen now grieuously sigh, and pine with a present famine. Let vs then examine our selues in this point. Haue wee laid all these iudgements vnto our hearts? haue we beene truely humbled by them? haue we by a diligent search taken notice of our sinnes and grieued for them, and abandoned them? haue we mourned and cried for all the abominations that are done amongst vs? Why then blessed is our case, our state is the state of grace; we shall be sure to be marked and sealed in the foreheads, by the Angell of God, for his seruants, before the vials of final desolation be powred vpon this kingdome. But if otherwise (which is rather to be feared) if hee hath smitten vs, and we haue not sorrowed; if he hath corrected

vs for amendment, and we are not bettered, but rather worse and worse; we may assure our selues we yet want a gracious marke, and effect of the power of true godlines; and marke what will be the end both of vs and our whole land; it can be no other then that of his owne people. And thus he dealt with them by his iudgements, euen as a Physition with his patient. A Physition while there is any hope of recouerie in his patient; he vseth the benefit of all the rules of art, all variety of meanes, prescribing diet, letting blood, ministring pils and potions; but when he once perceiues the naturall heate to be so decayed, and strength of nature spent, that his physicke will worke no more good vpon him, but rather hasten his ruine then his recouerie, he then leaues him to the pangs of death and dissolution of soule and body. Euen so deales God with his people, while there is any hope of repentance, he visits them by all kind of castigations, all maner of punishments: But when all sense of religion, all heate of zeale, and life of grace haue so vtterly forsaken the hearts of men; that they are rather broken then bowed, rather hardened then humbled by his iudgements; hee giues them ouer to their owne iust confusion. He leaues them finally, neuer more to bee intreated, to lamentations, mournings and woe; to the feare, to the pit, and to the snare: to the Lion, the Wolfe, and the Leopard. *Thou hast stricken them* (saith *Ieremie*) *but they haue not sorrowed, thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to returne. Wherefore a Lion out of the forrest shall slay them, and a Wolfe of the wildernes shall destroy them: a Leopard shall watch ouer their Cities, euery one that goeth out thence, shall be torne in peeces, because their trespasses are many, and their rebellions are encreased.* This course of Gods proceeding in his iudgements, we may see most cleerely in the 4. of *Amos*. He first gaue them cleannesse of teeth in all their Cities, and scarcenes of bread in all their places; and yet they returned not vnto him: He withheld the raine from them, when there were yet three moneths to the harueft; so that two or three

Chap. 5. 3.

Verse 6.

Cities

Cities wandred vnto one Citie to drinke water, but they were not satisfied: and yet they returned not vnto him. He smote them with blasting & mildew: their gardens and their vineyards, their figtrees, and their olive trees did the Palmer worme deuoure: and yet they returned not vnto him. Pestilence he sent amongst them after the maner of Egypt: and yet they returned not vnto him, *Therfore* saith the Lord *thus will I doe vnto thee O Israel.* He speakes after the manner of a man, in whom iust indignation stops passage vnto speech and who wants words to expresse the horribleneſſe of the punishments hee purposes to inflict: Therefore thus and thus will I doe vnto thee O Israel, euen so as he threatned in the beginning of the Chapter: *The daies shall come vpon you, that you shall be taken away with thornes, and your posterity with fish-hookes.* As if he should haue said, I will make no more triall by iudgements; I will now doe a thing in Israel, whereof whosoeuer shall heare, his two eares shall tingle; yea, and at his heart-strings shall tremble, I will now sweepe you all away with the beesome of vtter destruction. This is certainely now iust our case (For to cry peace, peace, where there is no peace towards, is wicked and to no purpose; to bring conceits and smoothings to this place, will neuer serue the turne; either for the discharge of our consciences, or the saluing of your soules) I say this is iust our case; we are euen already come to this last point and period: By our many impieties and impenitency, wee haue brought our gracious God to that question in the 1. of *Isa. Wherefore should ye be smitten any more? for ye fall away more and more.* Or rather to this conclusion in the 4. of *Amos*; *therefore thus will I do vnto thee,* O nation not worthie to be loued. He hath made triall by so many iudgements, and so many times, and all in vaine; that the very next iudgement we may iustly feare and expect, without true and timely repentance, will euen be the beesome of vtter desolation.

As the iudgements vpon this land haue beene great and fearefull; so many and wonderfull haue beene his mercies vpon vs, and such I am perswaded, as greater the sun ne-

uer saw, nor somes of men enioyed. I will onely name two which cannot but bee fresh in euery mans memorie: The continuing of our peace, at the death of our late Soueraign of euer glorious memorie: And our deliuerance from the Gunpowder Treason. Of which two when first euery man heard, me thinke he should haue beene afraid, lest hee had beene in a dreame: as it is said of the Israelites, *Psalm.* 126. *When the Lord brought againe the captiuitie of Sion, we were like them that dreame.* Both that, and these our blessings were things so incredible, and beyond all expectation.

You know a little before the Queenes death, the wisest were at their wits end, and euery one stood amazed and astonished for the feares his heart did feare. The Iesuites from beyond seas insolently insulted ouer vs, and told vs in their bookes, that this kingdome would shortly become a prey to the greedie ambition of all the neighbour nations; that huge clouds of blood hung ouer our heads, and would melt and dissolue at the Queenes death. But it was neither so, nor so. They are the false prophets of the Beast in the Reuelation, no maruell though they lied: For he that dwels in the heauen laughed them to scorne, our gratious God had them in derision. And when diuels and Papists looked and wished, that this land should haue beene clothed, euen with blood and fire, as with a garment: out of the infinite depth of his vnsearchable mercies he couered it with peace, ioy and happinesse, euen as the seas are couered with water.

In the Gunpowder Treason, the necke of our whole State both of Church and Common-wealth, the glory of this famous and flourishing kingdome, the hope of posterity was laid as it were vpon the blocke: The instrument of death was lifted vp by the damned instrument of the Popes malice and cruelty, he was euen ready to giue the mortall stroke; and had not the Angell of the Lord stepped in, in the verie nicke: had not our mercifull God, by his most miraculous and immediate prouidence put to his helping hand, when our case was desperate and all hope past, he had cut off from

vs the roote and the branch, the name and the remnant, the son and the nephew. Our land that before was as the garden of Eden, had bin by this time a desolate wildernesse: Our Church, which was before a harbour of Saints, had been by this time a poole of snakes; I meane an habitatiō of Papists. The faire body of this citie, that before was enliued with matchlesse glory and worth, should by this time haue bin a rent and dismembred carcase; and that which is worst of al, the neglected and forlorne limbs, inspired with the doctrine of diuels.

Let vs then examine our selues in this point. Haue these incomparable blessings melted our hearts into teares of repentance & thankfulnes? Haue these cords of loue drawn vs neerer vnto our God in all knowledge, loue and obedience? Why then we may assure our selues of a good testimony, that our soules are seasoned with grace. But if it be quite otherwise: If these great and vndeserued mercies haue bred in vs a more frozen coldnesse in the seruice of God, a more presumptuous securitie and a sounder and sweeter sleepe in sin: If since our miraculous deliuerance, vnparalleld by al Nations, times and stories: there hath bin amongst vs no lesse prophaning of Gods Name and Sabbaths then before, no lesse pride and drunkennesse, no lesse oppression and vsurie, no lesse vncleannesse and vnconscionablenes in our callings, no lesse ignorance in the word of God, and backwardnesse in the waies of holinesse, no lesse contempt of godlinesse and godly men: Nay, if all these gather head and heart, more ripenesse and readinesse to receiue the flame of Gods fierce and last wrath: If there bee rather a sensible decay of the feare of God, of zeale, and true sinceritie amongst vs: If Prophanenesse, Atheisme, Poperie, and a luke-warmenesse in religion, like a mightie Torrent, rush in violently vpon vs daily more and more, and fearefully preuaile and domineere in most places: Why then, (you are a people of vnderstanding) I leaue it to your owne consciences, to consider what must needs shortly befall vs, except *we gather our selues before the decree come forth*; vnlesse by speedy humiliation and vnfai-

ned repentance, wee preuent so great and fearefull iudgements. And the rather, because wee may assure our selues, while the Diuell is in hell, and the Pope at Rome, the Priests and Iesuits, those notorious and transcendent instruments of blood and death, will be working in the Vaults of darknes for the confusion of the children of light, the subuersion of the Kingdome of Christ, and by consequent the ruine of our Church and Common wealth. Little know we, what fearefull and hellish plot may be euen now in hatching and hammering, or how neere it is to the birth, while we are most secure. And for vs in the meane time, without repentance, and rooting out Idolatrie, to depend still vpon immediate and miraculous discoueries and deliuerances, is at the least an vnhallowed and desperate presumption.

I cannot follow distinctly at this time, any more differences betwixt the state of sauing grace and formall hypocrisie. For conclusion therefore onely, I wil acquaint you more fullie with the effects of sauing grace, and follow in few words the trace and steps of the Spirit of God in the great worke of regeneration; that thereby euery man may examine his conscience, iudge himselfe, and trie what his state is.

The working and propertie of this sauing grace, and true godlinesse vouchsafed peculiarly and onely to Gods children, which doth translate them from darkenesse to light, from the corruption of nature, to a state of supernatural blessednesse, you may thus conceiue and vnderstand. It is like leauen (for so the power of Gods word is compared in the Gospell) it is of a spreading nature: First, it seates it selfe in the heart; after it is dispersed ouer all the powers and parts both of soule and body; ouer all the actions and duties of a man whatsoeuer: It softneth and changeth the heart: It purgeth the inmost thoughts: It awakes the conscience, and makes it tender and sensible of the least sinne: It sanctifies the affections: It conformes the will vnto the will of God: It illightens the vnderstanding with sauing knowledge: It stores the memory with many good lessons, for comforts, instructions and directions in a godly life: It seasons the speech

with

with grace? It so rectifies, and guides all a mans actions, that they proceed from faith, they are warrantable out of Gods word, they are accomplisht by good meanes, and wholly directed to the glory of God. Nay, yet it spreads further, and kindles a desire and zeale for the salvation of the soules of others, especially of all those that any way depend vpon vs: So that the child of God doth euer embrace all meanes and opportunities for the communicating of his graces and comforts, and the bringing of others to the same state of happinesse with himselfe.

Let then, I beseech you, euery mans conscience goe a little along with me; and secretly, but faithfully answere to these few interrogatories which I shall propose very briefly and plainely, that euery man may easily vnderstand. Hast thou felt by thine owne experience this great worke of regeneration and change wrought vpon thy soule? Hath the powerfull word of God, by the inward, speciall and effectuall working of his spirit, broken and bruised thy hard and stonie heart? Hath it pierced and purged the very closest and most vnsearchable corners thereof? Hath it humbled it with the sight of thy sinnes, and sense of Gods iudgements? Hath it filled it with fearefull terrours, compunction, remorse and true sorrow for thy life past? Hath it after quieted and refreshed it with a sure faith in Christ Iesus, and a delight in heauenly things? Hath it mortified thy inward corruptions, and broke the heart of thy sweet sinne? Hath it planted a holy moderation in all thy affections; that whereas heretofore they haue been enraged with lust, with immoderate anger, with ambition, with insatiable desire for the enlargemēt of thy wealth, possessions and greatnesse, and with hatred of Gods dearest seruants and their holinesse; are they now inflamed with zeale for Gods honour, truth and seruice; with a feruent loue vnto the Lord and his Saints; with Christian courage, to oppose against the sinnes of the time, to defend goodnesse and good causes, to contemne the lying slanders and prophane scoffes of worthlesse men? Hath it begot in thy will an hunger and thirst after the spirituall food of thy

soule, the Word and Sacraments; so that thou haddest rather part with any worldly good, then not enioy the incomparable benefit of a conscionable and constant ministery? Are thy thoughts, of which heretofore thou hast made no great conscience, but letten them wander vp and downe at random wickedly, idely and wantonly; are they now, I say, bounded within a sacred compasse, and spent vpon holie things, and the necessary affaires of thy honest and lawfull calling? Is thy vnderstanding informed, and acquainted with the mysterie of saluation, which the world, and the wise men thereof, account nothing but madnesse and follie? Is thy memorie, which hath heretofore been stuffed with trash and toies, vanities and follies, now capable and greedy of diuine knowledge? Are thy words, which heretofore haue been full of prophanenesse and worldlinesse, now directed to glorifie God, and to giue grace vnto the hearers? Nay yet further beside this inward renouation of the faculties of thy soule; hath the power of grace sanctified all thy outward actions? Dost thou now order in euery particular, all the businesses of thy vocation religiously, conscionably and by direction out of the word of God? Art thou inwardly affected and faithfull in the performance of religious duties? as in hearing the word of God, in sanctifying the Sabbath, in prayer and the rest. Dost thou now heare the word of God, not onely of course and custome, but of zeale and conscience to reforme thy selfe by it, and to liue after it? Doe not the weeke dayes duties, and worldly cares drowne thy mind on the Sabbath; but that thou dost the whole day entirely, freely and cheerefully attend the worship of God? Dost thou exercise daily with fruit and feeling, prayer, that precious comfort of the faithfull Christian? Thou being conuerted, dost thou labour the conuersion of others, especially of those which are committed any way to thy charge, and for whom thou must giue a more strict account; as if thou be a master of a family, dost thou pray with them, and instruct them in the doctrine of saluation, and waies of godlinesse? Dost thou now not onely sticke at, and forbeare great and grosse sins?

but dost thou euen hate the garment spotted of the flesh, & al appearance of euill? Doth the tendernes of thy conscience cheeke thee for the least sinnes, and make thee fearefull to offend, though it bee but in a wandring cogitation? After euery fall into infirmities, art thou carefull to renew thy repentance, and learne wisedome and watchfulnesse to auoid them afterwards? Doest thou feele thy selfe profit, grow and encrease in these fruits and effects of grace? And hast thou such a gratious tast of the glory of God, and of eternall life, that thou art euen willing and desirous to meet thy Sauiour in the clouds; not so much to be rid out of the miseries of this life, as to be freed from the heauie burthen of sinne which hangs on so fast, and to enioy his presence in the heauens for euer? In a word, as thy soule giues life, spirit, and motion to thy whole body, and euery part thereof; doth the spirit of God euen so inspire thy soule and body, and all thy actions with the life of grace? Why then, thou hast past the perfections of the formall hypocrite, and art possest of the state of true blessednesse; thou art then happie that euer thou wast borne; thy way is certainely the way of life: And I can assure thee, and I dare boldly pronounce it, that thou art already vtterly out of the reach of all the powers of hell: Satan is chained vp, for euer doing thee any deadly hurt: All the creatures are reconciled vnto thee, and at league with thee: Thou hast filled the Angels with ioy at thy conuersion, they will for euer guard thee: Thou shalt neuer more be afraid for any euill tidings. Though the earth be moued, and though the mountaines fall into the midst of the sea, thy heart shall abide strong, vnshaken and comfortable. When thou falleſt downe vpon thy bed of sicknes, thou shalt find no mortall poyson in thy flesh; no sting in death; no darkenes in the graue; no amazement at that great and fearefull day. For al the merits and sufferings of Christ are thine; all the comforts of Gods children are thine; all the blessings in the booke of God are thine; all the ioyes of heauen are thine: euen all things are thine, and thou art Christs, and Christ is Gods. Onely stand fast in the

faith.

faith; quit thy selfe like a man, and be strong; gird thy sword vpon thy thigh; buckle fast vnto thee the whole armour of God; ride on because of the word of truth; and the Lord thy God be with thee. Breake thorow for a while with vndaunted courage the bitternesse of the worlds malice; the keene rasours of impoysoned tongues; the teares and tediousnesse of a few and wretched daies: for thou art neerer the price of the high calling, then when thou first beleevedst: Shine more and more in faith, in patience, in loue, in knowledge, obedience, and all other Christian graces, vntill the perfect day, vntill thou reach the height of heauen, and the full glory of the Saints of God.

I now proceed more distinctly to other markes of difference, betwixt the state of grace and formall hypocrisie. Some notes of distinction for my purpose may be raised out of those places of Scripture, which I proposed, for to acquaint you with the kinds of perfection, and degrees of goodnesse; whereof a man as yet vnregenerate is capable, and may bee partaker.

In the 8. of Luke, the hearer resembled vnto the stonie ground, is the formall hypocrite. Hee receiues the word of God with ioy, as doth the faithfull Christian, though not in the same measure. But here is the speciall point and marke that differenceth the one from the other, The word and faith in the formall hypocrite haue no roots: They are not deepely and soundly rooted and planted in his vnderstanding, conscience, thoughts, affections, and actions.

1 Firſt, they are not rooted and fastened in his vnderstanding, by those two sacred and gracious habits, which are called by the Apostle, Col. 1. 9. σοφια and συνεσις Heauenly knowledge, or speculatiue wisedome in the mysteries of saluation: And spirituall prudence, or a sanctified vnderstanding in the practicall affaires of the soule. These two, as I conceiue, for diuine reuelations, and matters of heauen, answere in a proportion to those two intellectuall habits, *Sapientia* and *Prudentia* mentioned by *Aristotle Eth. 6.* for naturall truth, and ciuill actions. *Sapientia*, you know out of the

the Schooles, is a worthie habit compounded of *intelligentia*; which is a naturall light and abilitie of apprehending and acknowledging speculatiue principles, the foundations and fountaines of all humane knowledge: and of *Scientia*; which is an habituall and exact knowledge of all necessarie conclusions and deductions, by the force of reason, and labour of discourse thence issuing, and grounded thereupon. But *Prudentia*, though it be seated in the vnderstanding; yet it is practicall, in respect of the Obiect and the end; and is the soueraigne and guide of all other vertues. It doth euer amid the many varieties, vncertainties, and passages of humane actions, wisely, and honestly consult and aduise, iudge and resolue; manage and execute. Euen iust so, these two heauenly habits, *sapientia* and *diuina prudentia*, heauenly wisdome, and spirituall prudence, shed into euery sanctified vnderstanding by the fountaine of grace, are busied and exercised about supernaturall truths, and matters of eternall life. By the first, the child of God hauing the eyes of his mind opened and illightened, doth see the great mysterie of saluation, the secrets of the kingdome, the whole counsell, and the wonders of the law of God: He doth know what the hope is of his calling; and what the riches of his glorious inheritance is in the Saints: he comprehends what is the breadth, and the length, and the depth, and the height. By the second he is enabled with a iudicious sincerity to deliberate, and determine in cases of conscience; in the perplexities of tentations; in all straites, ambiguities, and difficulties incident to the consideration and cariage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and euery particular, both in his generall and speciall calling. This explication premised, I come to tell you, that the word of God doth not take sure and lasting root; doth not dwell plentifully in the vnderstanding of the Formall hypocrite, by these two diuine habits.

First, there is a right noble branch of diuine knowledge and heauenly wisdome, springing out of the mysterie of regeneration; in which, as I take it, the formall hypocrite is

for the most part vtterly ignorant. He knowes not that darke and fearefull passage, which leads from the vanities and corruptions of nature, and out of the dominions of darkenesse and death, thorow strange terrors and torments of soule, into the rich and glorious happinesse of the state of grace, and kingdome of Christ. He knowes not the varietie and power of tentations; the causes, degrees, the woefull consequents and recoueries of spirituall defections, relapses, and decayes of grace. He hath no skill in the nature, symptomes, and remedies of afflicted consciences: in the secret workings and right vses of afflictions, infirmities, scandals, and disgraces. He is not acquainted with Satans transformations into the
2. Cor. 2 11. glorie of an Angell; with his νοήματα, and νοήματα, as the Apostle calleth them: that is, his depthes, his profound plots and contriuances, moulded by malice and suttletie in his owne large vnderstanding; furnished with the experience of our corruptions, and the successe of his many temptations for some thousands of yeeres; managed with all the crafts and policies of the most darke and hidden corners of hell. He is not acquainted with his μεθοδεία, as they are called Ephes. 6. 11. his exquisite methods, in the wilie conueiance of his stratagems and insidiations; in ordering his assaults, and discharging his fierie darts. How sometimes he keepes as it were a method of nature, in striking at the roote, and labouring to stop or poison the fountaine of spirituall life, which is *Faith*: that so the fruits of godlinesse may wither, and the streames of diuine grace may drie vp. Satan knowes full well that the liuely or languishing exercise of other inward graces, the cold, or zealous performance of all outward duties, depend vpon the weakenes or strength of our faithe And therefore if he perceiue, that by a free and vitall operation of a strong faith, our zeale, our hope, our patience, our faithfulnes in our calling, and other graces be maintained in their heate, vigour and excellencie, he labours might and maine to weaken, shake, and beate downe our Faith, and that by such meanes as these:

1 First, by suggesting to the child of God, a consideration

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of the flourishing of the wicked; how imperiously and prosperously they domineere and reuell it in the world; how they spread themselues like a greene Bay tree, and bring their enterprises to passe; while himselfe lies trampled vpon by their insolencies, oppressions and prophane censures; while perhaps he lingers and pines vnder some heauie crosse and long visitation; and for all his prayers, his groanes, his patience, yet finds small comfort, no deliuerance, for ends best knowne vnto his heauenly Father; so that he may outwardly euen perish in his troubles. This is a shroud temptation, and in some measure preuailed against *Dauid*; it made so tall, and well rooted a Cedar to stagger: nay, this tempest had neere ouerturned him; this blow had wounded his faith to death, had he not in good time stept into the Sanctuarie of the Lord, and *vnderstood the end of these men; How suddenly they are destroyed, perished, and horribly consumed*: and considered how soeuer the godly be vext with men or diuels for the dates of their vanitie in this miserable world; yet it euer goes well with them at the last. Psalme 73.

2 A second meanes, by which Satan endeuours the weakning of our faith is this: He curiously obserues all seasons and aduantages; and therefore if he spie our minds to be ouercast with some cloud of melancholy, the feare many times of vnnecessarie distrusts and feares; or to be cast downe with some sad and heauie accident, and worldly discomfort; he presently afresh represents vnto the view of our conscience, the many and great sinnes of our vnregeneration in their foulest shapes; that so by this renewed horror, he terrifying and affrighting vs, may raise new doubtings and amazements, and in some measure loosen the hand and hold of faith.

3 A third weapon, by which he striketh at our faith, I take to be one of his own immediate suggestions, and that is this: While the heart of a godly man is refreshing it selfe sweetly and plenteously with an assurance of his future happinesse and eternall enioyment of endlesse ioyes in heauen; Satan, that out of his cruell malice he may mixe some hellish poy-

son with these riuers of comfort, labours to cast into his mind, euen some thoughts of impossibilitie of the performance of the promises of saluation, and of the attainment of that excellent weight of glorie: and would gladly make him thinke it incredible, that he should euer be crowned with immortalitie; or be so gloriously partaker thorow all eternitie of vnspeakeable comforts aboue. This temptation, as I take it, doth not much disquiet the formall hypocrite, or any vnregenerate man. For because his perswasion of happinesse to come, is false and misgrounded, and that he hath no sound assurance of heauen; Satan is too wilie to suggest vnto him doubts and distractions of this nature. But wheresoeuer it lights, it is of fearefull consequence; and therefore not to be debated vpon by the thoughts, or disputed with Satan; that is not the way to conquer this temptation: but suddenly, and resolutely to be repelled by the power of prayer, and out of an holy contempt of so base and lying malice, to be cast as dung vpon the face of the tempter: So that the faithfull Christian for all this, may maintaine and possesse his heart in patience, and vnconquerable comfort out of these two considerations.

1 First, if he be a diuell and prince of hell, as Gods childe feeles sensible and certainly by this present immediate suggestion; why then vndoubtedly there is the glorie of infinite Maiestie in heauen, Angels, Saints, bouudlesse and endlesse blessednesse of euerlasting time.

2 Secondly, he is to consider, that in the daies of his securitie and worldlinesse, no such scruples arose in his thoughts: And therefore it is only a malicious tricke of the enemie of all true comfort, to deface vs of our heauen vpon earth, our assurance of heauen in the world to come.

4 A fourth way of weakening our faith, is this: If Satan, by taking in the nicke, the tide of our fraile and impotent affections, by casting vs vnawares vpon occasions and allurements; or by the suddennesse, subtiltie or violence of some temptation, be able to hale vs againe into some grosse and scandalous sinne, to which by reason of our naturall disposi-

tion and custome, we were often, and most principally obnoxious before our calling: why then, from thence he drawes and enforseth vpon vs discomfortable, and faith-killing conclusions. He presently infers vpon such relapses: that we haue deceiued our owne soules, that our holinesse indeed is but hypocrisie, that our faith is but temporarie, and our conuersion counterfeit: Otherwise the grace of God would be sufficient for vs, and the power of his sanctifying spirit, would at the least so far restraine vs, bridle and mortifie our corruptions, that we should not breake out againe, and backslide into a sin so much loathed and repented of: Otherwise, at our sweet, and master-sin in the time of our vnregeneration made the deepest gash, the widest gap into our consciences, so if we were indeed in the state of grace, we should most carefully & tenderly close vp that wound, and be most vigilant and solicitous in fencing and fortifying that breach before any other. By this meanes Satan many times giues a sore blow to our faith, and breeds much heauines and discomfort in the soule.

Thus Satan in his temptations, sometimes proceeds by a method, as it were of nature, in striking at faith, the roote and heart of our spirituall life. But if he be not able to fasten his fierie darts vpon the shield of faith; why then he takes a contrary course and method, as it may best fit his aduantage, and more easie insinuation. For he attempts the dulling and diminishing of our zeale, and forwardnesse in religion, and other fruits of faith, and inferiour parts of sanctification. And that by such meanes as these.

One weapon, by which he labours to wound our fernencie, and faithfulnesse in duties of holinesse, and to hinder the entire exercise of the graces of sanctification, is prosperitie and freedome from discomforts and miserie. For if he once espie vs to be encompassed with worldly peace, reputation amongst men, honors and offices, plentie of wealth and preferments; he is euer then in good hope (by the helpe of the naturall aptnes of worldly happines to ensnare and intangle) to beget in our hearts, worldlinesse and securitie, the two

great and dangerous consumptions of spirituall life. For if worldlinesse once take possession of our hearts, it wastes by little and little our ioy in heauenly things, our comfort in the communion of Saints, our longings for the incomprehensible and euerlasting happinesse: it banisheth all thought of the worth of our soules, of the spirituall state of our conscience, of the vanitie and change of this present life, of the glorious rising againe of our bodies, and the immortalitie of the second life: and in stead thereof filleth vs with earthly cares, with feares, iealousies, griefe, hopes, wishes, independance vpon the prouidence of God, and a thousand platformes for the encreasement and securing of our outward felicitie. And securitie, it makes vs insensible of Gods iudgements, of our falling from our first loue, of the danger wherein we stand: it makes vs put farre from vs the euill day; and to thinke our mountaine so strong, that we shall neuer be mooued, but continue in our happie state, and die in the nest.

2 Secondly, he seekes to weaken our practise of godlinesse, by fastening vpon vs vncheerefulnesse, and vnprofitablenesse in the meanes of the preseruation of grace. For if he can once make vs cold and negligent, or only formall, and customarie in the daily examination of our consciences, in hearing the word of God, in the godly exercises with our schollers or families, in publike prayer, or our more priuate striuing with God by groanes and sighes, for the supplie of some grace, or remoue all of some corruption; then there euer followes a languishing and decay of the life of grace. If we but perfunctorily receiue the heauenly food into our vnderstandings; and being hindered by distractions, carelesnesse or worldly cares, not digest it by meditation and conference, and by spirituall exercise of feruent prayer conuey it into the seuerall parts of our soules; our new man will quickly fall into a consumption.

3 Thirdly, he doth notablie dull and darken our holinesse and sincerities, by casting vs vpon vngodlie and prophane company; which hath I know not what secret and bewitch-

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ing power to transforme others into their owne fashions and conditions; and to make them sometimes to condemne their former forwardnesse and zeale in the seruice of God. For as the seed cast into the earth drawes vnto it selfe by little and little the propertie of that soile whereunto it is transported, vntill at length it becomes like that which doth there naturally grow: so the spirits and maners of men commonly conforme themselues to those with whom they ordinarily conuerse. Lamentable then is their case, base their resolution, and miserable their comfort, who for aduantage, faction, foresight and hope of future gratifications, or any other by-respect, plunge themselues into such companies, where perhaps they may enioy many pleasant passages of wit, sport and artificiall disports, and passing the time, direction in their worldly affaires, combination against the power of religion, and the true professours thereof; but where they shall find no furtherance in the way to heauen, no comfort in heauenly things, no encouragement to pietie, no counsell in temptations, no consolation vpon their deaths-bed. O how much better were it, for these few and wretched daies, to sort and solace themselues amongst the Saints of God, with whom they might shine as glorious lights together in the earth, and hereafter in the heauens aboue the brightnesse of the Sunne for euermore; rather then prophanely to sport themselues in *Meshech*, and for a season proudly to ruffle it in the tents of *Kedar*, where there is no light of grace, no ioynt expectation of eternitie, but darknesse of sinne, and shadow of death! Mistake me not in this point; I would not haue men go out of the world, or become *Separatists*. I would rather haue them, if they will vnderstand *Paul* aright, be made all things to all men, that they might by all meanes saue some; That is, I would haue the children of God not be wanting in any offices of kindnesse or pietie, but to yeeld and communicate themselues so farre as dutie, charitie, humanitie, necessitie of their generall or particular calling vpon good warrant, and iust occasion may challenge and exact at their hands. But as for a free

mid and

and full communication of the secrets of their soule, of their dearest affections, of their spirituall estate, of their joyfullest and best expence of time; I would haue that oilie vouchsafed and conueyed into the faithfull bosome of a true Christian, and confined to grace, as it peculiar and principall Obiect. Let their goodnesse, and good deeds spread without limit; but their delight and intimatenesse, is to be restrained and appropriated to the Saints that are on the earth, and to the truely excellent, which are onely the godlie. Hence it is that Gods children are many times censured for morositie, vnsociablenesse, disdainefulnesse of spirit, and opposition to good fellowship; when God knowes they can find no taste in the white of an egge, no strength in a broken staffe of reed, no comfort in the men of the world, who haue their portion in this life; and therefore they would not part with their Paradise of communion of Saints, or comfortable communication with God in their solitarinesse, for the companie of kings, and a world of carnall contentments.

4 Fourthly, Satan doth sometime worke a soule decay of grace, and exercise of godlinesse, by putting into our heads some inordinate plot and forecast, for preferment and greatnesse. For if he can once set our thoughts busily on foot for projecting and contriuing, with excessiue desire, ambition and greedinesse: some honour, office, or high place; why then, farewel zeale, farewel taking part with Gods children; farewell an vnshaken resolution, in standing for the honor, truth, and seruice of God; and a Christian courage in reproouing sins. For then we must liue reseruedly; we must be content to part with our libertie, and be depriued of our selues: We must labour to satisfie and accommodate our selues to the humours, pleasures, and passions of men. In a word, our whole cariage must hold a necessarie and exact correspondence with the men and meanes that are able to promote vs; for so vncertaine and irregular are the reuolutions of mens fauours, that many times if a man but misse, or mistime one ceremonie or circumstantiall obseruance, it is enough to cast

him

him off, and vtterly cashire him from his hopes and ends. Most miserable and seruile is their life, that thus forsake the strong tower of their saluation, and claspe their hand of faith about the arme of flesh. For they do not only bereaue themselues of that worthie freedome of spirit, which an honest Heathen would not exchange for his life: but also as they grow into a habit of seruitude and base engagements vnto men; so they grow into a slauerie vnto sin, and bondage vnto the corruptions of the time: And the higher they rise into fauour with prophane greatnes and policie, the deeper they sinke into the miseries of basenes and flatterie, and the high displeasure of Almightie God: And at length, if they attaine their ends, (for sometimes they die in the tedious prosecution of some vndeserued dignitie) they double their discomforts, and encrease their account. For commonly where the pursuit and purchase of any honor and preferment hath bin base and indirect; there the discharge and execution is formall, vaine-glorious, and vnconscionable.

Thus you see a second method of Satan, whereby he goes about to kill the fruits of faith; and to cause, if not an vtter cessation, yet much weakenes and interruptions in the operations of grace.

Many moe such depths, and proceedings he hath in his tentations. As for example:

If he meet with notoriously wicked men; as Drunkards, Sweaters, vncleane persons and the like; he tempts them to Atheisme, a reprobate sense, contempt of Gods worship and seruice, and to the great offence. To defend their leaud and graceless courses; to glorie in their sinnes, and in their dexteritie of making others drunke with the same iniquitie. He stickles and strikes the bargaine betwixt them, and death and hell; and enters as it were bond for the performance of the couenant. He tempts them to scorning; and by their scoffings and railings, in some sort, to the despiting of the spirit of grace in the children of light; which is a foule signe of a seared conscience, and a fearefull preparatiue to sinne against the holy Ghost. These are Satans standard-bearers;

and therefore he inspires them with extraordinarie boldnes, and desperateneſſe in ſinning; and teacheth them to march furiouſlie in varietie of rebellions againſt the Maieſtie of heauen.

If he meete with honeſt ciuill men, he labours to perſwade them, that iuſt and vpright dealing with their neighbours, good meanings and intentions in matters of religion, are the verie life of the ſeruice of God, and a ſufficient way to heauen: And to conceiue ſinne, and ſinceritie, to be nothing elſe but morall vertues and vices; the power of ſanctification, to be nothing but good education; the practiſe of godlineſſe, to be nothing but ſober and honeſt behauiour; and the whole myſterie of Chriſtianitie, to be only a graue and ſtayed ciuilitie: And the much adoe about faithfull and conſcionable preaching, to bee onely the humour of ſome odde fellowes, that would be accounted ſingular and ſeraphicall.

If he meete with formall hypocrites, who beſides immunitie from groſſe ſinnes, and their ciuill honeſtie, are carefull and faſhionable in the outward duties of religion, yet ſhort of a ſound conuerſion; hee labours might and maine to ſettle in them an opinion, that the ſtate of regeneration is nothing but preciſeneſſe and puritaniſme; that ſauing ſincerity and a true practiſe of holineſſe, is onely a tranſcendent *Idea*, conſiſting in pure abſtraction, conceiued in the irregular and ſtirring heads of ſome buſie and pragmaticall fellowes, ſhadowed only with a number of faire ſhowes and pretences, but really exiſtent and acted no where. And that they may more ſecurely and obſtinately reſt vpon this perſuaſion, he furniſheth them with a notable art of miſconceiting and miſ-interpreting the actions of grace, and of making, by odious exaggerations, a little hole in the coate of a ſound Chriſtian, as wide as hell. Hence it is that *Dauid* is many times made ſport with, and merrily ieſted vpon by them, with the falſe ſcoffers at their feaſts and bankets, and hath things laid to his charge, with much confidence, but without all conſcience, which, God thou knoweſt, he neuer knew.

Hence

Hence it is, that many times those actions, in which, for the truth and vprightnesse of his heart, and the iustnesse and innocency of his cause, he dare appeale to the tribunal of God, the impartiall searcher of the inmost thoughts, and seuere reuenger of all falshood; yet are racked by vile and base misconstructions, and interpreted to be the workes of darknesse and deceit. And if they take a godly man but tripping in some lesser error in his carriage, and that perhaps but forged in their owne wilfull misconceit; they thence raise matter, not only of triumph and insultation, but which is much more fearefull, of cheering, applauding, and confirming themselues in their present wretched state.

But if Satan meete with a man, that by the grace of God is alreadie entred into the panges of his trauell in the new birth, and with sorrow for his sins is smitten downe into the place of dragons, and couered with the shadow of death; then he eagerly striues to stiffle the new man in the wombe; and by presenting to his view the vglie visage of his many and outragious transgressions, the curse of the Law, and the wrath of God; which he yet makes more greizlie and fierce by his owne hellish malice; to plunge him into the bottomlesse gulfe of irrecouerable horror and desperation. But if by the mercies of God he sinke not, but betime lay hold vpon the iustice of Christ, and that boundlesse compassion, which neuer knew how to breake the bruised reed, or quench the smoaking flaxe; but holds a broken and contrite heart farre more pretious, then the sacrifice of the beasts on a thousand mountaines, and then ten thousand riuers of oile: why then he stands like a great red Dragon in his way, at the verie first entrance into the Kingdome of light, and profession of sincerity, & casts out of his mouth flouds of persecutions, vexations and oppositions; that so he may ouerwhelme and crush him before he come to any growth or strength in Christ, and a full comprehension of the mysterie of grace. And to this end he sets on foot, and fire too, and whets with keene razors many a leaud and prophane tongue, to scoffe, disgrace and discourage him in his narrow, but blessed passage to immorta-

mortalitie, by reproches, slanders, exprobration of his former life; by odious names of Hypocrite, Singularist, Puritane, a fellow of irregular conscience and stirring humour, of a factious and contradictious spirit, and such like. But if he also passe these pikes, and these sharpe swords, (for so *Dauid* calles spitefull tongues,) out of a consideration of that truth in *Paul: Every one that will liue godly in Christ Iesus shall suffer persecution*; and that in the calmest time of the Church: amongst many other, he shall be sure at the least to be continually scourged and vext with *strife of tongues*: for euery faithfull Christian knowes by good experience, that euer now and then, as he shall stirre in a good cause, stand against the corruptions of the place where he liues, with conscience and faithfulnes discharge his calling; he shall presently haue the spirit of prophanenes to flie in his face, with brutish and implacable malice and insolencie: but yet, I say, if he be able with his Lord and Sauiour to endure this speaking against of sinners; and to esteeme it, as it is indeed, his crowne and comfort: why then Satan casts about another way; and he labours sometimes to fasten vpon him some vnwarrantable opinions, thereby scandalously and vnnecessarily to disquiet him, to defraud him of an entire fruition of the comforts of holinesse, and to hinder and interrupt him in the prosecution of his glorious seruice of God. Sometimes to puffe him vp with a selfe-conceit of his owne excellencie, seeing himselfe aduanced as far aboue the common condition of men, and the richest and happiest worldling, as heauen aboue earth, light aboue darkenesse, endlesse happinesse aboue eternall miserie: that so, as the Apothecaries ointment by a dead flie, his good actions and spirituall graces, may receiue staine and infection by priuie pride: of the nature and remedies whereof I haue before discoursed. These and many others be the temptations of a babe in Christ, and fitted to the infancie of regeneration.

2. Tim. 3. 12.

But if Satan meet with a strong man in Christ, he tempts him by those two methods I told you of before, sometimes by wasting his zeale, sometimes by weakning his faith, and a thousand

thousand moe. Amid which infinit varietie, he is for the most part constant in one point of policie, and that is this. He conceales his greatest furie, his most desperate assault vnto the last: He reserues his fiercest dart, his deadliest poison, his sharpest sting, his Gunpouder-plot vntill he meete vs on our deaths-bed. Wherefore, beloued in Christ Iesus, we had need euery man to be strongly and soundly prepared and armed against that great and last encounter with Satan, vpon which depends our euerlasting estate, either in the ioyes of heauen, or paines of hell. Oh! at that day, (and we little know how neere it is) it is not our deepe reaches and vnfathomd policies and projects, the countenance and patronage of great personages, our merrie and pleasant companions, or the pluralitie of liuings and preferments, that can yeeld vs any comfort or assistance in that terrible and fearefull combate. Nay, though we now little thinke vpon it, all the worldly contentments, that we haue either indirectly purchased, or vncomfortably imployd, he will then turne vnto vs into Scorpions, slings and wormes of conscience. Onely at that day a good conscience will hold out as armour of proofe; which, as it hath bin on earth a continuall feast, so then it will be vnto vs a great and euerlasting *Iubilee* for euermore.

By this time you easily perceiue, and I am very sensible of the digression I haue made: but I haue done it, only to giue you a taste of that part of diuine knowledge about the depths of Satan, and spirituall state of sanctified soules and afflicted consciences; which I take to be Gods childs peculiar, and in which the formal hypocrite hath little skill or exercise. For the deepe and diuine ponderations of this nature, vpon these points, do not much take vp or trouble his mind and meditations. It is a pretious knowledge, abstracted by an holy experience from the practise and actions of true and sound regeneration; and therefore it is transcendent to his most happie naturall capacitie, to the depth of his worldly wisedome, and to the greatest height of his speculations, though otherwise neuer so vniuersall and profound.

Now as concerning other parts of diuine knowledge, and

other points of religion; he may be furnished with store of rare and excellent learning, in Fathers, Schoolemen, Commentaries, Controuersies; he may be endued with suttletie in disputing and defending the truth of God: yea, and in resoluing cases of conscience too, so far as a formall obseruation, and Popish Doctors can lead him. For their resolutions in that kind, are only busied about cases incident to their Antichristian Hierarchie, about perplexities arising out of their wil-worship and bloody superstition, and determination of some particulars in the Commandements, which may fall within the capacitie of an vnregenerate man: but their profession, I meane the Papacie, cannot possiblie reach vnto the heart of godlines, the mysterie of regeneration, and the saving power of the life to come. Nay yet besides this, the formall hypocrite may be made partaker of some degrees of the spirit of illumination, in vnderstanding, and interpreting the booke of God, for the good of his Church and children. For I doubt not, but many haue much light of iudgement, that haue little integrity of conscience; and are inspired with the spirit of illumination for the good of others, that haue no part in the spirit of sanctification and sound conuersion for their owne happines. But yet me thinkes there may be conceiued some differences betwixt the child of God, and the formall hypocrite, in the very speculation and knowledge of Gods truth, and in apprehension of things diuine in the vnderstanding: Which I take to be such as these:

1 First, the light of diuine knowledge in the formall hypocrite, doth only discharge his beames and brightnes vpon others, but neuer returnes and reflects on his owne soule to an exact discouerie of the darkenesse of his owne vnderstanding, the disorder of his affections, the slumber of his conscience, the deadnesse of his heart: but euery child of God is euer in some measure, both a burning and shining Lampe; he is both illightned and inflamed inwardly in his owne vnderstanding, heart and affections, and also the brightnesse of his Christian vertues, are euer dispersed and working vpon others. Whereseoeuer he liues, he shines as a light, amida

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naughtie and crooked generation, in the sight and censure of God, the blessed Angels, and good men; though to the iudgement of the world, and eye of prophanenesse, his glorious graces euer did and euer will appeare to be nothing but darkenesse and dissembling. You may conceiue this difference thus: The sun-beames, you know, are not only cast and shed into the inferiour Orbs and aire; but are first rooted in the sunne, and do inwardly and vniuersally fill with light that faire and glorious bodie. It is otherwise in the moone: for howsoeuer she receiue light for the cheering and comforting other bodies, yet she remaines darke within, and in respect of her selfe, it serues only to make her spots more conspicuous. It is iust so in the point we haue in hand. The light of diuine knowledge in the child of God, doth not only shine vpon the soules of others for their instruction and refreshing; but doth first fully illuminate his owne, though not to an excellencie of degree; for that is reserued for heauen; yet to a perfection of parts, of which onely our mortalitie is capable. But in the formall hypocrite, howsoeuer it may sometimes dispell ignorance and errours from the minds of others; yet within he is darkenesse in the Abstract in respect of sauing light, as is euerie vnregenerate man, Ephes. 5. 8. And his light of knowledge in respect of himselfe, serues only to make his sins more foule and sinfull, his damnation more iust, and himselfe more inexcusable. For *he that knowes his masters will, and doth it not, shall be beaten with many stripes.*

Secondly, the knowledge of diuine mysteries in Gods child, is entertained and enioyed with a peculiar kind of sweetnes; with an impression of incomparable ioy and pleasure: It is farre sweeter vnto him then hony, and the hony combe: He hath more delight in it, then in all manner of riches: It is more precious vnto him then gold, yea then much fine gold: It begets and stirres in him flagrant desires and affections correspondent to it pretiousnesse and excellencie. But it is not so with the formall hypocrite; for his earthly-mindednesse, by which his affections are as it were

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glued vnto the fashions of the world; if he were sensible of it, would tell him that it is many times not so sweet vnto him as his pleasures: His close couetousnesse or other vnconscionablenesse in his calling, if his conscience were illightned would informe him, that many times it is not so deare vnto him as gold.

Thirdly, the child of God hath an humble and gratious resolution, a sweet and willing submission euer mixt with his diuine knowledge, of being mastered, guided and gouerned by it; though against the violent bent of his owne inclination, and the current of the time: but the formall hypocrite if he deale faithfully with his owne heart, may feele in himselfe a secret subordination and subiection of his vnderstanding therein, to his wealth, honours, and worldly preferments.

3 Fourthly, in apprehension of diuine truth in the formall hypocrite, the power of naturall discourse, and light of reason beares the chiefest sway; and therefore hee sticks, as it were in the bone and barke, in generalities, and vncertainties: but in the child of God, the sacred illustration of Gods spirit doth plentifully concurre; and therefore he is able to pricke into and pierce the marrow and pith of Gods holy truth, the particular veines, and the sauing sense thereof.

I come now to the other habit, which the Apostle calleth σύνεσιν, spirituall prudence, by which the word and faith take no roote in the vnderstanding of the formall hypocrite.

This habit, I told you is a spirituall prudence, or a sanctified vnderstanding in the practicall affaires of the soule; by which a regenerate man is inabled, with a iudicious sincerity and deliberate and determine on cases of conscience, in the perplexities of tentations, in all straites, ambiguities and difficulties incident to the consideration and carriage of a Christian; and with spirituall discretion to guide and conduct all the actions of grace, and euery particular, both in his generall and speciall calling.

This wisdome, as I take it, is an attendant vpon iustifying

ing faith, and onely and inseparablie annexed vnto saving grace; and therefore the formall hypocrite, though I place him in the highest perfection, that is attaineable in the state of vnregeneration, is vtterly vncapable of it, and a meere stranger vnto it, as he is vnto the life of God.

By this holie wisedome, *David*, Psalme 119. verse 99. is said to bee wiser then his aduersaries; that is, then *Saul*, and all his politicke States-men, then his teachers, then the ancient. If wisedome were lost, me thinkes it should bee found amongst Politicians; the Oracles of imperiall depthes and secrets of State; the pillars of Common-wealths and kingdomes: amongst profound Doctors and Rabbins; the fathers of knowledge and learning: amongst the ancient, whose age is many times crowned with ripenesse of iudgement, with varietie of experience and obseruation. And yet by this spirituall prudence (for the same word is vsed there by the Septuagints, which the Apostle hath Col. 1.9.) *David* farre surmounteth them all, in respect of which, the flower and quintessence of all their wisedome and policies, was nothing but glorious follie and profound simplicitie. Hence it is that many a poore soule illiterate and neglected, proudly passed by, and many times trampled vpon with disgrace and vexation, by worldlie wise men; yet liuing vnder a constant and conscionable Ministerie, is infinitely more wise then the greatest clerkes, and learnedest Doctors, both in giuing counsell and aduice, in spirituall affaires, and in conducting their owne soules, in these strangelie prophane and desperate daies, thorow the straite way to heauen.

Hence then you may see a cleere difference. The formall hypocrite, so farre as naturall wit, goodnes of education, ciuill honestie, morall discretion, politicke wisedome can illighten and leade him, may manage his actions and affaires with exactnesse and reputation, gloriouslie and without exception in the sight and iudgement of the world. Nay, besides, sometimes by an addition of some inferiour, and more generall graces of Gods spirit, hee may set vpon them such

an outward glistering, that they may dazle the eyes of the best discerning spirit, and deceiue his owne heart with a false persuasion, that they are the true actions of pietie, and pleasing vnto God. But ouer and aboue all these, (which is neuer to be found in the vnregenerate) there is in the vnderstanding of the child of God, a more excellent and superiour vigour, that inspires his actions with a high and more heauenly nature, that breathes into them the life of grace, that guides them with truth and singlenes of heart, and sincerity in all circumstances, to the glorie and acceptation of God, the comfort of his owne conscience, and good of his brethren. There is a farre cleerer and brighter eye shining in the soule of euery regenerate man, in respect whereof the fairest lights of all other knowledge and wisedome are Egyptian darknesse, which doth ouer faithfullie descrie and discouer vnto him the straite, though vnbeaten path to immortalitie, thorow all the passages and particulars of his life: It reueales vnto him the wisest and most conscionable resolution in all spirituall debatements; the best and fittest seasons of reproouing sinnes and winning soules vnto God; many obliquities of actions, iniquitie of many circumstances; the right vses of his owne afflictions, disgraces and infirmities, which the formall hypocrite cannot possiblie discerne, because he is starke blind on this eye.

Amongst infinite, I will giue one instance of the gratious workings and power of this diuine habit:

Let vs imagine an euill report or false slander to bee vniustly raised, and without ground vpon the formall hypocrite, though it seldome befall such; for commonlie prophane men are more countenanced, better conceiued and spoken of by the greater part, and by graue men, then they deserue. Yet if it so fall out, this or the like is his behauiour: He perhaps proclaimes and protests his cleernesse in the case too ambitiously and impotently; not with that humilitie and spirituall discretion: Hee pleaseth and applaudeth himselfe in his innocencie, for this particular, boisterouslie and with clamour, which perhaps seemely bonds a

more

more generall Pharisaicall selfe-conceit of the rest of his waies: He angerly contests with the iniquitie, and ingratitude of the world, for casting such base indignities & aspersions vpon goodnesse and vertue: He would gladly beare it out bravely, and make others thinke that he passeth it without wound or passion; but indeed hee inwardly chafes and frets, and is much grieued and gauled with worldly sorrow for it: the reason is, his reputation with men is dearer vnto him, then the glorie of God; his chiefest good and comfort in this world, is the worlds good opinion of him. But in all this, hee is so farre from working any spirituall good out of it, that he rather entertaines a secret encouragement to bee that indeed, which the world censures him to be, then for a bare concealed conscience of his innocencie, to debarre himselfe of a full fruition of the present times.

But let vs now on the other side, conceiue a child of God to be wickedly and wrongfully slandered: for it is properly his lot and portion in this life, to be loaden with lewd and lying censures, with vniust and odious imputations; sometimes to haue many grieuous things, and fearefull abominations fathered vpon him, without all sense, honestie or probabilitie, which hee neuer did, he never knew. And if once ill reports raised fally vpon the godly be on wing, they flie as swift as the Eagles of the heauens. Duels are speedie Dromedaries to carrie such newes: They presently passe thorow Tauernes and Ale-houses, Citie and Countrie, Gath and Ascalon; they run farre and wide, as currant and authenticall, vnder the Broad-seale of good fellowship, neuer more to be controlled and reuersd, vntill the matter be brought before that high and euerlasting Iudge. But marke, I pray you, the carriage of Gods child in these cases: he doth indeed sweetly and comfortably enioy the consciousnesse of his owne vprightnesse; though his aduersaries bee neuer so potent, or cunning to threape him down, yet vntil he die, as *Iob* speaks, he will not take away his innocencie from himselfe. When the sharpe and empoisoned arrowes of bitter malice and calumniations come thickest vpon him, euen with haile shot,

Chap. 27. 5.

his truly noble, and diuinely resolued soule, is infinitly satisfied with that in *Iob*: *Behold now, my witnesse is in the heauen, and my record is in high.* Yet he doth labour to cleere himself so farre, as the honour of God, the satisfaction of the godly, and danger of iust scandall require. Chap. 16. 19.

But the gratious considerations and holy practise, which in these afflictions of his good name, spirituall prudence principallie ministers and suggests vnto him, are such as these:

I. Firſt he considers, that howsoeuer hee be innocent from the slander, yet the finger of God is in it, as it was in directing the dogged malice of cursed *Shemei*, vpon the royal person of *Dauid*; and therefore he gathers, that the Lord would thereby giue him notice, that some other things in him are amisse: That some secret corruption, by which his blessed Spirit is grieued, is to bee subdued and mortified; that some grace is to bee repaired; some of his waies to be amended: perhaps his languishing zeale is to be reuiued and inflamed; his heart much duld with the contagious prophaneneſſe, and formalitie of the times is to be quickned, and more enlarged for Gods seruice; repentance and humiliation for some former sinne, not thorowly repented of, or in part relumed, is to be renued. Perhaps the Lord hath thereby an holy purpose to reueale vnto him, the omission of some duties in his calling, or some smaller faults, yet scandalous, whereof before he was not sensible. Or it may bee, to preuent some sinne to come, rather that with, which hee is falsly charged, or some other, to which his fraile nature is more inclining. Or lastly, by this experience to prepare him with courage, and furnish him with wisedome, to comfort others in the like case, or to glorifie his name by patience in some more publike and notorious disgrace and vexation to bee indured in this kinde. Hereupon the childe of God doth presently make a priuie search into his soule, doth narrowly sift the state of his conscience, and after due and impartiall examination, feelingly and faithfully addresse himselfe to prayer, practise of these considerations, and reformation of what he finds amisse.

Secondly,

Secondly, this outward crosse vpon his good name by 2
false surmises and suspitions, makes him retire into himselfe,
and more fruitfully and cheerefully to enioy all his inward
comforts, his hope and delight in heauenly things, the assu-
rance that his name is written in the booke of life; which
no malice of men, or policie of hell is euer able to blot out.
It makes him with more feruent and greedie attention to li-
sten for the trumpet of that last and fearefull day, more long-
ingly and with fixed eyes, to wait for the Lord Iesus in the
cloudes; who, as he will punish all prophane Opposites to
holinesse with euerlasting perdition from the presence of
the Lord, and from the glorie of his power: so vndoubted-
ly, with the brightnesse of his comming, he will then at the
furtherst, before men and Angels bring forth his righteous-
nes as the light, and his iudgement as the noone day.

Thirdly, by the mercies of God, for any such wretched 3
and lying slander, he is not so cast downe with worldly sor-
row; he doth not so farre gratifie Satan and malitious men,
as to ioyne hands with them for the afflicting of his owne
soule, with needlesse discomforts, or discouraging himselfe
in his calling: but rather hee raiseth matter of comfort, en-
couragement, and reioycing. For thereby he is made more
like, and conformable to his head Christ Iesus; *who endured*
the crosse, and such speaking against of sinners, and despised the
shame for the ioy that was set before him. He hath thereby more
waight and degrees added to his blessednesse, more massi-
nes, and brightnes to his crowne of immortalitie: *Blessed are*
ye, saith Christ, *when men reuile you, and say all manner of euill*
against you for my sake falsly; reioyce and bee glad, for great is
your reward in heauen. And therefore in despite of malice and
falsehood, he runnes on ioyfully in his race; and hauing the
attestation of a cleere conscience, the acclamations of Saints
and Angels, hee little cares for the barking of dogs by the
way, but followes hard towards the marke for the price of
the high calling of God in Christ Iesus.

Such as these are the thoughts and behauiour, spirituall
wisedome acquaints the child of God with; when his good

name is wronged, & wounded with slanders & false reports.

I conclude the whole point: The knowledge and practicall wisedome about heauenly matters in the formall hypocrite, are dull, cold, plodding, formall, seruiceable, and subordinate to his worldly happinesse. His knowledge is μόρφωσις τῆς γνώσεως. *a forme of knowledge*: Rom. 2. 20. His practise is μόρφωσις εὐσεβείας. *a forme of godlinesse*: 2. Tim. 3. 5. All is forme and outwardnesse: they are not deeply and soundly rooted in them by sanctifying grace; nor inwardly inspired with supernaturall and spirituall life. But diuine knowledge in the child of God, is called, the Spirit of reuelation, Ephes. 1. 17. his practicall wisdome is spirituall, Colos. 1. 9. that is, quick, actiue, feruent, zealous, stirring; not into irregularities and exorbitancies, as worldly wisdom many times misconstrues, but against the corruptions of the times, and working out of all actions, occasions and occurrents, euen out of miseries, slanders and infirmities, some glorie vnto God, some good vnto his children, some comfort vnto his owne soule.

II I now proceed to tell you, that the word of God is not rooted in the conscience of the formall hypocrite, which is the hearer resembled vnto the stony ground.

The whole and entire worke of conscience, as you well know, out of the Schooles, consisteth in a practicall syllogisme: The proposition ariseth out of the συντήρησις, an habit of practicall principles, and generall fountaines of our actions. The assumption is properlie συναίσθησις συνειδήσεως, an actuall application of our knowledge to this, or that particular act or obiect. Whence followes the immediate, and necessarie issue and office of conscience: to testifie, in respect of things simplie done, or not done: In respect of things to bee done, either to excite and encourage, or to restraine and bridle: In respect of things done well, or wickedly, to excuse and comfort, or accuse and terrifie. For example: The συντήρησις, which is as it were a treasurie of rules and lessons for direction in our actions, proposeth the iniquitie of a lie euen out of nature. *Aristotle* condemnes it, Eth. 4. 7. [illegible] A lie is stanke naught and

discommendable. The founder Schoolemen demonstrate euery lie, though it bee officious, and for a greater good, to be against nature, and indispensable. Natures purpose is frustrated, and her law transgrest when speech & words, which she intends to bee euer the true messengers of the conceits and apprehensions of the minde, are abused to falsehood and equiuocation. But this practical principle of not lying, howsoeuer it be cleere in nature, yet it receiues further illustration from the booke of God. Therefore the proposition may be thus framed:

Euery liar shall be banished from the holy mountaine of the Lord: Psal. 15. and shall be barred out of the new Ierulem for euermore: Reuel. 22. 15.

The conscience of the liar doth assume and tell him; But I haue thus and thus lied for aduantage, and greater good: Then it followes:

Therefore I must bee banished from the holy mountaine of the Lord, and barred out of the new Ierusalem for euermore. A conclusion of condemnation and terror.

Such is the arguing of conscience for things past: But thus it worketh about things to be done:

Let vs imagine a man to deliberate with himselfe whether he should be Non-resident or no. His habit of practicall principles, if hee will deale faithfully with his owne soule, especially by the helpe of the honester Casists, may yeeld him matter enough out of nature against Non-residencie, as might easily appeare, if the point were incident. But sith the case is cleere, Ezech. 33. hee may thus frame his practicall syllogisme:

The Non-resident must answere for the blood of those soules, which by his vnconscionable and vnwarrantable absence, & negligence in his charge haue perished in their sins:

But sith I know not how soone I shall come to iudgement, my poore soule shall not appeare before my blessed Sauiour, red with the blood of those soules, for which his pretious blood was shed.

Therefore I will not be Non-resident. You see here a de-

straint

straint from Non-residencie, that bloodie gangrene, that with remorselesse greedinesse eates and deuoures the pretious soules of men.

This short explication of the nature of conscience thus premised, you may easily conceiue with mee thus much; that

Accordingly as the practicall vnderstanding of a man is furnished with principles and rules for guiding his actions, according to the nature of them, and soueraignty they hold in the conscience, such and thereafter commonlie is his life and actions.

I except the grosse hypocrite; for hee sinneth against the knowledge of his heart, and light of his conscience: Therefore the sound of feare is alreadie in his eares; and in his prosperitie the destroyer shall come vpon him. He beleeueth not to returne out of darknesse, for hee seeth the sword before him. Affliction and anguish shall make him afraid: They shal preuaile against him as a king ready to the battel. God shall run vpon him, euen vpon his necke; and against the most thicke part of his shield: because he hath couered his face with falshood, and inwrapped himselfe in a cloud of hypocrisie.

The point then must bee exemplified in other sorts of men.

1 First, the notorious sinner, by reason of his delightfull conuersing with the wicked, and custome in the workes of darknesse; doth obscure, smother, and in some measure extinguish in his conscience, not onely the light of supernaturall truth, but of nature too: Therefore he runnes headlong without restraint or bridle, into desperate villanies and outragious rebellions. He drawes in sinne with cartropes, and worketh all manner of vncleanenesse with greedinesse: *He is bound with his sinnes, and couered with iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauell. It is shut vp, and is appointed to be deliuered by fire.*

2 Secondly, the Papist hee entertaines and treasures vp for his

his practicall principles, the bloodie Dictates of the Pope of Rome, that man of sinne, and vicegerent of Satan; which are so farre from receiuing strength or warrant, either from nature, or diuine truth, that they hold strong contradiction and eternall opposition to both: and therefore his conscience is enlarged like *Tophet*. For it can without scruple, or remorse, nay, with hope of heauen, and a brighter crowne of glory, digest euen the sacred blood of kings, and swallow downe with ease the ruines and desolations of whole kingdomes. He can meritoriously butcher his brother in the streets with prodigious cruelty, as in that horrible massacre at *Paris*. He can be dispensed with, and discharged from oathes, and truth of speech, the necessarie and soueraigne instruments of all iustice and society amongst men. He may expect canonization for blowing vp of Parliaments, and tearing in peeces the royall limbes of the Lords Anoynted, and the strong sinewes of the worthiest State vnder heauen: and after saile towards the Popish Paradise, which is indeed the pit of hell, thorow a sea of innocent blood, without any checke or counterblast of conscience.

Thirdly, the ciuill honest man hath his * conscience informed with rules of naturall honesty, and generall notions of right and wrong, and therewith contents himselfe. And therefore he frames himselfe with sober cariage, faire conditions, iust and vpright dealing towards men, so that he is wel spoken of, and reputed by the world a good neighbour, a sober wise man, of harmelesse behauiour, no medler, a peaceable man: and these are excellent, if not seuered, but seruiceable to true pietie, and sauing knowledge. Peace is a pretious thing, if it may bee purchased and possest without impeach and preiudice to holinesse and a good conscience. *Follow peace with all men, and holinesse, without which no man shall see the Lord.* Peace and holinesse must goe together: If otherwise, it is an holy peace to bee at warre with the corruptions of the time: and to be at peace with sinne, is to war against God and his owne soule. But the meerely ciuill honest man, by his practicall principles, is led no further, but

3 * For I may take conscience for the habit of practicall principles, as doth *Origen*, *Basil*, *Damascen*, *Ierom*. *Origen* calleth *conscientia*, *pædagogus animæ sociatus*: *Basil*, *naturale iudicatorium*: *Damascen*, *lux intellectus nostri* *Ierom*. συντήρησις Heb. 12. 14.

to the executions of morall honestie; as for instruction in heauenly mysteries and diuine knowledge, hee doth not much meddle with, care for, or seeke after; but onely for companie and fashion.

4. Fourthly, the formall hypocrite, besides the direction of naturall light in his conscience, doth intersse and acquaint himselfe with practicall principles out of supernaturall truths and the word of God, for the performance of religious duties and seruices; but hee puts them in practise with reseruation with his owne exceptions and limitations: Hee is onely so farre guided by them in his life and conuersation, as they are compatible with his worldly happines: And therefore in the time of persecution, as it is in the parable, hee falleth away. But by persecution you must vnderstand, not onely the fierie triall and striuing vnto blood; but also inferiour and not so smarting afflictions and tentations; as it is cleere if we compare the three Euangelists in their narration of the parable. It is many times, disgraces, and contumelies for his profession, displeasure and discountenance of great Ones, the hazarding of some profit and preferment, the losse of friends, and fauour of the world or the like, that makes him slinke and yeeld, and desperately to cast himselfe into the current of the times, there to swimme with others for a while, with full saile of outward prosperitie, vntill he drowne himselfe in perdition, and sincks suddenly into the gulfe of endlesse woe and miserie. Hence it is that *Mat.* 13. 21. he is called πρόσκαιρος a Temporizer: He is not thorow, sound, resolute, and true-hearted for godlines, good causes, and to good men. For many times, when the honour of God is put as it were in the one scale of the balance, and his owne contentment in the other; he suffers some worldly profit or pleasure, the gratification or satisfaction of some great man; the purchase of some Fellowship, Benefice, or spirituall dignitie, (for sometimes it proues perhaps as deere as a purchase) the greedie desire, and pursuit of some vndeserued office or honour; the enioyment of prophane company, or coherence with worldly wise men; the plea-

sure

sure of some secret and sweet sinne, or such like; I say, he suffers these to weigh downe the exceeding waight of heauenly blisse, the vnualuable treasure of a good conscience, and the infinit glory of God. Which is strangely miserable; sith all the worth, wisdome, power, excellencie, and whatsoeuer other happinesse of man, al the highest, and greatest treasures and glory vnder the Sunne, without the feare and fauour of God, if they were put in the waights with vanitie, vanitie would waigh them all downe. So thought *Dauid*, Psal. 62. *The children of men are vanitie, the chiefe men are lies: to lay them vpon a balance, they are altogether lighter then vanitie it selfe.* בני איש The onely men, those that are men indeed.

Lastly, the child of God, besides the better and more speciall apprehensions of nature, stores his conscience, his treasurie of practicall principles, with many sacred and sauing lessons and rules out of heauenlie truth and Gods holie word; but so, that in his practise of them, he stands not vpon termes of pleasure, profit or preferments; but doth whollie and entirely resigne vp himselfe in obedience, and humilitie to be guided and gouerned by them, without restriction or euasion, in his thoughts, affections and actions, thorow the whole course of his life. Therefore, Luke 8. 15. the hearer compared vnto the *good ground*, (which is the child of God, to whom in al my Discourse I oppose the *stony ground*, which I call the formall hypocrite) is said to be of an *honest and good heart*: that is, downe-right for godlinesse and good men, without hollownesse, faint-heartednesse, or slinking. Hee makes Christianitie as it were his trade, he sweates & toiles in it, as the end for which he was created, and placed in this world: And as he receiues the word of God into his honest and good heart; so there he treasures it vp, and keeps it faithfully. The word in the original, is τηρεῖ. He keeps it though it be with much difficultie, strugling and colluctation with his owne corruptions, the temptations of Satan, and vanities of the world; who cunninglie conspire and labour ioyntlie to plucke it vp, and wrest it from him: *and he brings foorth fruite with patience.* He yeelds no ground, though he meete a

a Lion in the way, or a Tyrant in the face. In the day of trial and encountring with dangers and vngodly oppositions, he shrinkes not, but stands fast and suffers himselfe rather to be ouerflowne, then to be carried downe the streame of the sinfull fashions and wicked waies of the world. He knowes full well, how soeuer he goes now on his way weeping, yet he caries precious seed; and therefore the time will come shortly, that he shall doubtlesse come againe with ioy, and bring his sheaues with him. Crosses, disgraces and tribulations may beget in the formal hypocrite, fainting and defection: but in Gods child they bring foorth patience, experience, hope and resolution. Euer when he enters consultation with himselfe, whether God must be obaied and glorified, or man pleased and satisfied; he is quickly resolued out of that in Isai. 51. 12. *I, euen I, am he, that comfort you. Who art thou, that thou shouldest feare a mortal man, and the sonne of man, which shall bee made as grasse? And forgettest the Lord thy maker, that hath spread out the heauens, and laid the foundations of the earth?* He considers the heauie iudgement determined, and reserued for al fearefull men, al spiritual cowards, and faint-hearted in the Christian warfare; who more feare men then God, and for their fauour and countenance, part with the protection of the Almightie, and the comforts of a good conscience: They shall be punished *with vnbeleeuers, with the abominable, with murtherers, and whoremongers, with idolaters, and liers, in the Lake which burneth with fire and brimstone, which is the second death*: Reuel. 21. 8.

Rom. 53. 4. 5.

You may now cleerely conceiue the point I haue in hand; how the word of God is not rooted in the conscience of the formall hypocrite. The ordinarie intelligencers to his conscience are examples, custome, opinion, worldly wisdome, common preiudice against a strict course of sanctification; precedencie and practise of greater men, for true goodnesse, many times ouerprized, and misualued by the worlds flattering censure; the common naturall notions of right and wrong. But if vpon some extraordinarie good motion, by guidance of diuine rules, he sometimes crosse the current of

the times, enter a profession of sinceritie, and some correspondence with Gods children, it is but for a spirt, an essay, like a morning cloud, and as the morning dew. For as soone as his feruor in religious affaires, and furtherance of good things doth once by the fury of hell, crueltie of prophane men, malice of the world, enkindle and stirre vp against him I say not onely a fierie triall, but euen some smarting heate of lesser persecution, some railing and slanderous tongue, which scorches like coales of Iuniper, a disconceit and dereliction in his friends & old acquaintance, disgrace with the world, discountenance of Greatnesse, vnlikelihood of rising and preferment; if it once raise against him stormes of Ielousies, enuies and molestations; why, then he is gone, he slinks and starts aside like a broken bow. All his former good motions, purposes and endeauours melt as the winter ice, and goe away like the morning dew. For the formall hypocrite euer when he feeles disturbance in his present securitie, interruption of his former contentments, hazard of his temporall felicitie, he begins strongly to suspect himselfe of too much forwardnesse, of vnseasonable and preposterous zeale, of distemper, and indiscretion in matters of religion; and therfore giues backe, and falles away into his former plodding course of formalitie; and that perhaps without any check of conscience: but if any scruples, and reluctation arise in his heart, out of his worldly wisdom, he interprets this yeelding to the times to be but an ordinarie and pardonable infirmitie; and therfore notwithstanding flatters and deceiues himselfe with hope of heauen, which is a strong barre to keepe him out of the state of grace, and vnacquainted with the glorious comforts of sound and saiuing sinceritie.

But the sacred light of Gods holy truth, is habituated and incorporated into the conscience of Gods child, and is the onely and constant rule and square, by which, with al humilitie, vprightnesse of heart, a free, entire submission and obedience vnto it, he frames al his thoughts, affections and actions. And in this light, he walkes with a setled constancie and grounded resolution, thorow pouertie and oppression,

contumelies and contempt, slanders and indignities, good report or ill report. For he hath his eie still fastned vpon eternitie, he hath the crowne of glory alreadie in sight, the inestimable pretiousnesse and euerlasting beautie whereof, rauisheth and possesseth his truly free and great heart with such a longing and seruencie, that hee is at a point with all that is vnder the Sunne, that he doth not only contemne, patiently endure, and vanquish al asperities and difficulties; but euen with reioycing entertaine and embrace (if the tyranny of the times so require) the vtmost, that malice and cruelitie can inflict vpon him. There is no other consideratiō or creature, either in heauen or earth, can separate him from the loue of God in Christ Iesus, or from his glorious seruice in all good conscience.

And as the word of God is planted and rooted in the conscience of Gods child, for his direction and constancie in the waies of godlinesse: so is it also there fastned for his forbearance of sinnes; by these three properties, which are not to be found in the formall hypocrite:

1 Remorse for sinnes past, by which he is saued from relapses and backslidings.

2 A present sensiblenesse of al manner of sinnes, whereby his present integritie and vnblameablenes, is happily preserued.

3 An habituall tendernesse, by which he is armed and fenced against the corruptions of the time, vnconscionable courses, and commission of sinnes to come.

1 In remorse for sins past, I comprise a more ful knowledge an vniuersall reuelation of his sinnes, by the light of Gods word, and power of his spirit: and that both in *extension* and *intension*, both in number and greeuousnesse: a sense and feeling of them in their true waight, as they are able to sinke him downe into the bottom of hell. Much sorrow and anguish, for the staine and guiltinesse they haue left behind them, and for that they prouoke to iust wrath, so louing and gratious a God. And lastly, a loathing of them, so that hee neuer casts his eies backe vpon them, but with an addition, of a new and particular detestation. He neuer enters meditation

tation of the foule & hainous passages of his former life, but with shame and horror. Euery solemne reuiew of his time of darknes and vnregeneration, makes the wound of his remorse to bleed afresh.

By sensiblenes I vnderstand a quicke and present apprehension and feeling of euery sin, whether it bee publicke or priuate, open or secret, in our selues or others, as well in our thoughts and affections, as in our words and actions, in our generall or particular calling, more grosse and infamous, or slips and stumblings, scandals, and appearances of euill.

Habituall tendernes is a gracious temper & disposition of the conscience, whereby it is apt to be gauled & smart, at the first enteruiew with the iniquities of the time, and at euery occurrence of corruptions and all vnconscionable attempts.

These properties of tendernesse, aptnesse to smart, easines to bleed at the apprehension and approch of sinne, are peculiar to a conscience illightned, sanctified, and purged by the blood of Christ; neuer incident to the best naturall conscience, or furnished with the choysest notions and perfections of ciuill honesty and formalitie: for these are neuer so straite laced, but can let downe at the least without distaste or checke, common sinnes, lesser euils, the gainefull and honourable errors and obliquities of the time.

Hence it is that all prophane and vnregenerate men, wanting the curbe of a sober and sanctified conscience, haue euer infinite aduantage, for getting the start and precedencie, in compassing the comforts, glory, and preferments of the world. For they, when the atchieuement of any honour, happinesse or high place is on foot, aduise presently with the ordinarie informers, and counsellers of their conscience, custome, example, multitude, worldly wisedome, the sway of the times and such like: but with the word of God and godly Christians, onely so farre as they doe not crosse their ends, and contradict those plots and contriuances which they haue laid for their aduancement vnto high roomes. And thus they may passe with reasonable quietnes, without grudging or grieuing of a conscience so guided, thorow a

thousand

a thousand corruptions and indirections, baseneſſe, flatteries, ſinfull engagements, vnwarrantable courſes. Any of which, if it ſhould meete with a conſcience once ſoundly frighted with horrour of former ſinnes, ſoftned and ſanctified by the blood of the Lambe, would not onely rubbe off the skin and gaule it, but make it bleed to death. But worldly men are at a point, they muſt and will enioy the world; for here they haue their portion and heauen. They eſteeme it their greateſt happines to bee admired and adored aboue others; and therefore venture vpon whatſoeuer vnlawfull and indirect procurements, which may bring them to high places; rather then they will be defeated and diſappointed in the purſuit of worldly happineſſe, they will thorow, whether it be thicke or thinne, right or wrong, force or fraud, ſtaine of reputation, or wound of conſcience; Simonie or flatterie, friend or foe, all is one: though in the meane time they ſtrike their owne poore ſoules thorow with many ſorrowes; though when they are moſt glorious in their owne conceit, & in the eie of the world; in the iuſt cenſure of God, Angels, and ſound Chriſtians they be moſt vile & contemptible: and indeed in this ſeeming ſun-ſhine of worldly proſperitie, they treaſure vp vnto themſelues ſtrange feares and aſtoniſhments, ſnares, fire and brimſtone, and ſtormie tempeſts againſt their latter end.

It is otherwiſe with Gods child in ſuch affaires: He ſtill takes counſell and direction at the oracle of God; with *Cornelius* reſolution, to heare or forbeare whatſoeuer is there commanded or forbidden; and ſo followes the comforts of this world onely ſo farre as it will giue him leaue, warrant and aſſiſtance. But if he be to enter any corrupt courſe, or to paſſe thorow any vniuſtifiable meanes, for the attainement of his purpoſe and preferment; their preſently comes into his mind ſuch conſiderations as theſe: Hee conceiues with himſelfe, that the paſſage into any place of office, or honour by corruption, is euer attended with the curſe of God; and ſo no true comfort to be expected in the enioyment and execution: That the reſtleſſe humor, and proud ſpirit of ambi-

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tion, euer haunts and possesses men of least worth, and worst conscience: That hee which trulie feares God never desires height of place for the glorie or gaine; but onely with a sober indifferencie, thither enclines and carries his affections and hopes, and that with trembling at the waightinesse of the charge, where it pleaseth diuine prouidence by honest and lawfull meanes to plant or transplant him, for the imployment of his talent; and where hee may most glorifie God, benefit the Church, and keepe a good conscience. He thinkes vpon the vanitie and miserie of all things we enioy in this world; of that strict and great account hee must very shortly make vnto the Lord, and Iudge of all the world; of the length of that eternitie, through all which is vnauoidably to be endured an euerlasting estate, either in the ioyes of heauen, or paines of hell. Out of such thoughts as these springs his truly noble and Christian resolution, that he had rather want preferment while the world stands, and end his daies in a retired and innocent obscuritie, then by casting himselfe into the common fashions and corruptions of the world, forfeit the fruit and comfort of his former integritie, wound his conscience, and serue the time: That hee is farre more willing to endure any affliction or disgrace with Gods children, then to enioy the pleasures of sin, and glorie of the world for a season.

III I now come in the third place, to tell you that the word of God is not rooted in the thoughts of the formall hypocrite; which is the hearer resembled vnto the stony ground; and thence riseth a very notable and most speciall difference betwixt him and the childe of God, truly possest of the glorious state of Grace.

And I beseech you marke mee in this point. For the thoughts of a man doe farre more cleerelie, and impartiallie distinguish the power of sanctification from the state of formalitie, then words, actions, and all outwardnesse of carriage. For in these many times is much cunning and enforcement, artificiall and fained behauiours; counterfeit and formall conueiances, disguisements, and hypocrisies. They

are liable to the lawes of men, open and obuious to the eye and iudgement of all; and therefore feare of punishment, reproch, and base reputation; shame, & speech of the world; hope of reward and rising; desire of maintaining a good opinion for honesty and religion; of holding some gainfull coherence with Gods children; are of great power to restraine them, and to keepe them within good compasse and moderation. So that a mans words and actions may be faire, ingenuous, and honourable, whose thoughts are base, prophane and abominable. But thoughts are the free, immediate and inuisible productions of the heart, neuer taken within the walke of humane iustice, by their naturall secrecie exempted from mans most priuie search, and all executions of State. Their aberrations are only censurable by the searcher of all hearts; no eye pries into these secrets, but that which is tenne thousand times brighter then the Sunne: And therfore millions of thoughts, many thousand formes of imagination spring continually out of the hearts of men, which without feare or maske, without restraint or reseruation doe vndissemblingly resemble and represent the true state and disposition of the heart: So that from them we may be euer sure to take infallible notice, whether the heart as yet onely worke naturally, in framing them, in it owne sinfull mould, and feeding them with consent and delight; or else bee taught and guided by a supernaturall power, to compose them according to the light of Gods word, and holy motions of his sanctifying spirit.

Let vs then consider what deepe roote the word of God doth take, and what speciall soueraigntie it doth exercise in the thoughts of a sanctified man; whereby hee is cleerelie differenced from all states of vnregeneration, euen that of formall hypocrisie, which I place in a degree aboue ciuill honesty, and in the highest perfection attainable by an vnregenerate man. We will then for our present purpose conceiue these differences betwixt the childe of God, and the formall hypocrite in this point of thoughts.

1. First, in respect of their nature, forms, & maner of working.

Streames

Streames doe resemble and expresse the nature and properties of those fountaines whence they spring: so ordinarily, thoughts and imaginations follow the temper and constitution of the heart, wherein they are moulded. I say, ordinarily; for as wee doe not passe our iudgements of the depth of a riuer, or quality of the water, when by suddennes of inundation, or incursion of neighbor brooks, it is growne into a torrent, and becomne muddie for a while: so neither are we to censure, or take measure of our thoughts by some vncouth motions, and extraordinarie stirrings, we somtimes feele in them, but according to the ordinary current, and generall sway, they commonly hold and exercise in our hearts. For sometimes, euen the vnregenerate may haue good purposes and inclinations towards sinceritie, earnest longings for the happinesse of the Saints, and the heauenlines of their latter end; some flashes of comfort and perswasion though from false grounds, that the spirituall state of their soule is safe and sound: but such thoughts as these in such men, spend their life in their birth; as they rise, so they glide and passe away without all fruit, true comfort, or profit to their owne soules. On the other side, the calmnesse and serenitie of sanctified thoughts in a good Christian, may somtimes be foully disquieted and interrupted, either by some sudden eruption of the relikes of our own sinful nature, by violent inuasion of some enticing obiect from abroad, or by the malicious, and immediate iniections of Satan. But because such thoughts as these oppose against the generall and setled purpose of Gods child; he well knowes, out of his spirituall wisdom and holy experience, how to repell and bridle them, how to repent of them, and pray against them, how to bee humbled, and bettered by them, in setting a stronger guard, and more narrow watch ouer his heart for afterward, lest he be vnawares surprized the second time.

Sith therefore the heart of a notorious sinner is hardnesse it selfe; for besides naturall obduration, it is yet further, and more fearefully hardned by a desperate extinguishment of those lesser sparkes of a generall inclination to ciuil honesty,

by a long custome in a dissolute course, by the contagious companie of leaud and graceless companions, by the curse of God vpon his wilfull continuance in sin; therefore I say, his thoughts are all continually, and resoluedly sinne, and that in a high and horrible degree: Wickednesse hath so entwoouen it selfe into his heart, that within he is very corruption. And whereas amongst all other comforts of life, sleepe doth most sweetly feede and refresh nature; yet the humour of sinning is farre more naturall vnto him, and more dominant in his affections, then desire of sleep. *For he cannot sleep,* Prou. 4. 16. *except he hath done euill; and his sleepe departeth, except hee cause some to fall. Hee imagineth mischiefe vpon his bed:* Psal. 36. 4. When he is encompassed with the feares and darknes of the night, an image and representation of his graue, and of the horror of that great day; when his minde is retired from worldly affaires, the noise & tumult of men; when it is most actiue, powerfull, and fitted for diuine contemplation; euen then are his thoughts as blacke as hell, and deepest in the works of darknesse; then is hee plotting and contriuing mischiefe: How to compasse his pleasures, and accomplish the lusts of his heart, where to crowne himselfe with fresh Rose-buds; by what meanes to set forward the trade of drunkennesse, and to inlarge the number of Satans reuellers, that with more contentment and companie hee may leaue some tokens of his pleasures and swaggering in euery place: how to supplant his brother, oppresse his neighbour, grieue and disgrace Gods seruants; indeed how to become an absolute villaine vpon earth, and the foulest fiend in hell.

You see what are the thoughts of the notorious sinners obdurate heart, which is as ful of hardnesse, as the Moone of light; and therefore inforced, as it were, to emptie and dis- Isai. 48. 4. charge it selfe of some stonines, by transfusing an iron sinew into the necke, and a brasen brow into the face. Neither iudgement nor mercie will bend and encline him to grace: no admonitiō or ministery of the word, wil make him blush at his open and profest impietie: So that his heart doth not onely greedily entertaine, what leaudnesse doth ordinarilie

spring

spring from corruption of nature, and is suggested by others; but being past all sense, both of shame and sinne, becomes one of the diuels new inuentors, and sets the thoughts busily on worke for the deuice of strange villanies and mischiefes, and for addition of new formes, fashions, and circumstances of sinning.

No better are the thoughts of the grosse hypocrite, another kind of sinner, but fully as foule and abominable. For if we could look into his heart, though his outward life be ordered smoothly & ciuilly; yet we should see within, a bloody slaughter-house of malice, crueltie & reuenge, an hatefull stewes of impure imaginations and adulteries of the heart, a forge of much mischiefe, of furious and fierie rage against the power of grace, an insatiable gulfe of greedie desires for wealth and riches, for vndeserued respect and reuerence in the world; indeed a cage of al vncleane and rauenous birds. Here is only the difference; the notorious sinner dares act and execute the abominations of his heart in the sight of the Sun: but the grosse hypocrite would gladly sin vnseene, and goe to hell with as little noise and notice of the world as may be; and therefore he drawes a curtaine of colenage and hypocrisie betwixt the sight of the world and foulenesse of his sin. In the hearts of *Ahab* and *Iezabel* was nothing but blood and murder, couetousnesse, oppression, and mercilesse enclosure; onely vpon the vgly visages of these foule fiends, they put a vizard of a fast, formall witnesses, and legall proceeding. The ordinarie thoughts then of the grosse hypocrite are the same, as vile and hellish, as those of the notorious sinner. Nay he doubles his iniquitie, and addes waight to the vengeance preparing for him; in that he straines the vtmost veine of his wit, and sounds the depth of his damned policie, to clothe them with faire pretences, and colourable shifts, as they passe and present themselues vnto the world in words and actions, and in that he labours to seeme a Saint, while he is in truth an incarnat diuell. 2 1. Kings 21.

But the thoughts of the formall hypocrite; for with him I am specially to deale, (I haue onely added in this point, the noto- 3

notorious sinner, and grosse hypocrite, for further distinction and illustration) I say his thoughts, as they come certainly short of true sanctification, so they are farre better then these now mentioned. For we suppose his heart to be seasoned with goodnesse of nature and ciuill honestie, to haue tasted of the generall graces of Gods spirit, and in some sort of the powers of the world to come; and therfore his thoughts are more faire, ingenuous, sober and moderate, then those foule and hatefull Ones of the notorious sinner, and grosse hypocrite. His heart will rise, and be affrighted with suggestions of infamous consequence and markable horror; as those of Atheisme, Crueltie, Drunkennesse, Adulterie, Heresie and such like: but notwithstanding, because it is not softned and sanctified by speciall grace, without much scruple or conscience, it will let the imaginations loose to much idlenesse and vanity, to many fruitlesse conceits, impertinencies and prophane wandrings; but especially into the endlesse maze of worldly cares and earthly-mindednes. For he doth in some sort in his practise approoue and iustifie that wicked and pestilent prouerbe: *Thoughts are free.* They are free indeed, in respect of obnoxiousnes to humane iustice, in respect of discouerie and danger from any creature; but the eye and vengeance of heauen takes first and speciall notice of them, and holds them punishable, as the principals, and chiefe plotters of all transgressions. Words and actions are as it were sins at second hand, the very first life and freshest vigour of all ill is immediatly receiued, and inspired into the thoughts. Hence it is, that *Peter* aduiseth *Simon Magus, to pray God, if it were possible, that the thought of his heart might be forgiuen him:* as though there lay the greatest guilt, and deepest staine before God.

By the way before I passe to the thoughts of Gods child, obserue one speciall marke of difference in this point, betwixt the true Christian, and formall hypocrite.

The formall hypocrite doth euer harbour and maintaine in himselfe, one sweet pleasing bosome sinne or other, as voluptuousnes, worldlinesse, a greedie pursuit of temporall felicitie,

licitie, an excessiue desire of greatnes, and note in the world, an opposition to sinceritie, a delight in good fellowship, or some such like carnall contentment or secret sin: on which his minde most runs; whereupon the best and the flower, the fruencie & dearenes of his thoughts are spent. Gods word, honor, and seruice, checks of conscience, motions of the spirit, ministerie of the word, admonition of friends, saluation of soule, by an vnreasonable and inconsequent discourse of his sensuall reason, are all made subordinate and seruiceable to this Idoll: To which with much delight hee daily sacrificeth the nobleſt & immediate workes and issues of his soule. As for the state of his conscience, spirituall affaires, care of heauen, that *One necessarie thing*; these things take vp his thoughts but at reuersion, by starts, by accident; and when they come into the heart, their entertainment is very cold and strange, their abode short; and while they stay, they are apprehended and enioyed with much wearinesse and weaknesse. I conceiue this to be the reason: Hee hath a full taste and present feeling of the pleasures of his sweet sinne; hee hath sensible and certaine possession of worldlie contentments, but no reall and sound assurance by sauing faith, and his forsaking all sinne, of the ioyes and comforts aboue; and therefore doth greedilie follow and feed vpon the present, with consent of his erring iudgement, delight of heart, the best of his affections, and most of his thoughts. And as for hereafter, sith hee is conscious to himselfe, of an honest ciuill life, of a sober formall cariage in the affaires of religion, and that hee is not infamous with any notoriousnesse in the world, but as good as the best, a few precise fellowes of purer straine onely excepted, whose pretence and profession of extraordinarie sanctitie, is nothing (in his conceit) but humour and hypocrisie; he therefore, I say, for hereafter, referres himselfe at all aduentures vnto the mercie of God, and to the lot and condition of many thousands which are in the same case and state with himselfe.

But it is otherwise with Gods child: For by the power of sanctifying grace, as hee hath also mortified all other: so

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specially he hath broke the very heart of the sweet sinne of his vnregeneration. And as in a besieged citie, where the greatest and most dangerous breach is made, there the inhabitants concurre with chiefest care, and highest resolution, to fortifie and make resistance: euen so sith he knowes and feeles, that before his calling his delightfull and darling sin most fearefully wasted his soule, and wounded his conscience, hee makes sure to imploy his thoughts with speciall edge and indignation, to countermine, preuent, resist, abominate and abandon all thought of that sinne: And now by the grace of God, sith the heart, the fountaine, is purged and sanctified, the streame and heate of their intention and delight is carried another way. For hee hath found that rich and inestimable *Treasure* in the Gospel; and therefore hee *sels all that hee hath*; hee parts with euery pleasure; hee casts out of his conceit whatsoeuer hath been formerly deare and pretious vnto him, and lets all his thoughts, with loose raines, greatest ioyfulnesse and oftenest meditation runne after it, and sweetly refresh themselues with the glorie and comfort of it. If a man vpon the way should finde some pretious orient pearle, hardly could he keepe his eyes from gazing vpon it; his excesse of ioy would easily command and confine the sight to so rare and hopefull an obiect, vntill hee meete with some skilfull *Lapidarie*, or come where he might thorowly be acquainted with the worth, and fully enioy the wealth of it: Euen so, after a man by the illightened eye of his soule, and the hand of sauing faith, once seaze and lay sure hold vpon the *pearle of great price*, the graces of Gods spirit and eternall life, the heart is presently so filled with loue and admiration, that for euer after it spends the most, the deerest, and the noblest thoughts vpon it: and they once set on foote, are so cheered and rauished with the heauenly beautie thereof, that they follow with continuall increase of feruencie and longing, vntill they come vnto the cleere vision and full possession of it, at the right hand of God, in the endlesse ioyes of the world aboue.

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The thoughts then of a true Christian are of a farre more heauenly temper, diuine nature, and higher straine, then the largest heart of the best vnregenerate man, can or doth possiblie comprehend. The formall hypocrite may haue his mind worthily busied in points of deepest learning, in the mysteries of State, and affaires of kingdomes, in the best and highest considerations which nature, art, moralitie, or policie can afford, nay, he may sometimes entertaine into his thoughts with ioy, the promises of grace, the happines of the Saints, the ioyes of heauen, & the like; though these haue neuer any root or long residence in him. But that the word of grace should so emplāt it self into the inner man, that the thoughts should neuer be so well or welcome to the heart, as when they are wading in the great mysterie of godlines, and with an holy wisedome plotting for the inlargement of Christs glorious kingdome in himselfe and others: That it should make all other discourses of the mind subordinate and contributary to such heauenly meditations; and to this end set bounds and limits to the millions of imaginations that daily arise, and erect an holy regiment amongst them; I say, this is the speciall prerogatiue of a sanctified man. For he alone, because of his truth, sincerity and vprightnes in the inner parts, makes conscience of idle, vaine, and wandring thoughts, (of which the formall hypocrite, either takes no notice at all, or not much to heart.) He is as much cast downe, vext and grieued with their disorder and exorbitancie, as with the errors and infirmities of his words and actions; and therefore establisheth as it were a gratious gouernment amongst them, to keep out confusion, idlenes, and rebellion. He confines them to a reuerent and feeling meditation vpon Gods word and works, to a care of conscionable managing the affaires of his calling; only sometimes, but sparingly with many cautions, exceptions, and seasonablenes, letting them out to honest recreations. Whatsoeuer thought is wandring without this compasse or within it vnsincere, is sinful: so that if he take any stragling, without these limits, any entisers to vanities and impertinencies, any obtruders and disturbers of so happy in-

ward peace; he presently apprehends them by the watchfull eye of his spirituall wisdome; examines them by the Law of God, arraignes them in the consistorie of an illightned conscience, and so cuts them off in time by the power of grace, and sword of the spirit; that is, by opposing against them at the first rising in the heart, by present repentance, prayer, and after-watchfulnesse; he blessedly rids himselfe of the miseries, and distraction of prophane and troublesome thoughts. That this is no *Idea*, I now propose vnto you; howsoeuer it so be to euery vnregenerate man, and so when he heares it, he conceiues of it; for little knowes he what adoe euery child of God hath with his thoughts; I say that this is no *Idea*, or idle abstraction, appeares pregnantly and plentifully in *Davids* practise; who for all the strong enticements, ordinarily incident to the pleasures of a Court, and naturall libertie of Princes, although the cares and waight of a kingdome lay vpon him, and that his Royall innocencie was still haunted and assailed with such indignities and vexations, which might almost haue swayed the blessed and quiet thoughts of a glorious Angell to distraction and discontentment; yet for all this the law of God did still principally take vp his heart, and that *day* and *night*. Gods word and workes, his statutes and iudgements, were meate and drinke vnto his mind, and his meditation continually, as is more then plaine in many places of the 119. Psalme. *Oh*, saith he in the 13. portion, *how loue I thy law! it is my meditation continually*. So vnexpresseable heere was his pang of holie loue vnto Gods law, that he prefixeth a particle of zeale, and extraordinarie passion; *Oh*, saith he: And where the heart hath once truely and fixedly set it loue, there all the thoughts feast themselues with deerest apprehensions, and with greatest impatiencie of all other imployment. This is the verie case then of all Gods seruants, they meditate on the word of God most contentedly and continually, because they loue it farre before and aboue all earthly things; and so dearely do they loue it; because in it with speciall securitie are conueyed vnto them all the rich treasures of mercie,

remission.

remission of sinnes, spirituall comfort, and eternall life, and particularly sealed vnto them by the Spirit of the same word. *Salomon* confirmes this worthie practise of his Father, by his testimony, Pro. 12. 5. *The thoughts of the iust are right, iudgement*, or *iustice*; for so the word signifies in the Originall; *but the subtle deuices of the wicked are deceit.* The thoughts of all vnregenerate men are commōly, either rooting in the earth, or drowned in pleasures, or running after preferment, or ranging vp and downe idly and prophanely, or fruitlesselie melancholike; or if sometimes they glance, or settle themselues vpon good things, they are still as a menstruous clout, and abomination to the Lord: because their consciences are not renued, their hearts purged, their persons sanctified and accepted. But the thoughts of euery child of God are ordinarily working, for the maintenance and furthering of Gods glorie and good causes, for procuring true good to their brethren, especially in spirituall things, for increasing grace in themselues, and their store of comfort against the day of triall. And if so be (which sometimes befalles the best) they be crost by sinfull motions in themselues, or suggestions of Satan, yet by their surprizing and suppressing them at the very first rising and assault, and by present repentance, they are vndoubtedly euer pardoned vnto them in Christ Iesus.

Giue me leaue, I pray you, to illustrate this varietie and difference of thoughts, which I haue now largely laid downe vnto you; in our selues, for the neerer pressing of our consciences, and that in the matter of Elections.

Let vs imagine a notorious sinner to haue a voice and hand in such businesse: his very first thoughts would be to haue no thought at all of Oath or Statute, of conscience or honestie, of honor of his Colledge, or good of the Church: but would resolue out of the prophane principles of his vast conscience, and by the benefit of a large acception of charitie, to be indifferent for all commers. Onely in his choice, he would haue an eye to the maine, that the state of good-fellowship should take no disparagement or diminution; and therefore hee would most carefullie cast about with

himselfe by all meanes, to defeate and preuent the purposes, and to stop the passage especially of all Puritanes. You must know by the way, that these are a very dangerous kinde of men, able to blow vp whole Houses, by their too fierie zeale against idlenes, drunkennesse, other shamefull corruptions, close and politike carriages of many rotten and vnconscionable causes and the like. For by * Puritanes in this place, I only vnderstand them, (for euen such are so branded) who make conscience of studie and religious education of Schollers, who are readie euer, & resolute to vphold goodnes in a House, though they be crusht, disgraced and disoffic'd: who out of a gracious and ingenuous freedome of Spirit, will be their owne men in Elections, and other Collegiate seruices; and not suffer their consciences to be led hood-winkt to serue other mens humours and priuate ends; who chuse rather in a neglected state, sweetly to enioy the continual feast and perpetuall paradise of a sincere heart, true and inward comfort, the societie of Gods seruants, then for many times full dearely bought fauours and offices, to enthrall and violence both their iudgements and affections, to liue reseruedly, vnder a maske, and at a haires breadth for al occasions and obseruances; so wearing out a little miserable time in a glorious and countenanced slauerie: In a word, who of the two would rather saue their soules, then prosper in the world. Now such fellowes as these, thinkes he with himselfe, which seeme, as it were, by an hypocriticall *Monopoly*, to haue engrost all sinceritie, honestie and good conscience, must be kept out; or if by some dysaster, they creep in amongst vs, be curbed and kept vnder, els shal not we sway and domineere. Hereupon all the labour of his wit, and toile of his thoughts would be, to plant a thorne, where a vine should grow, and to burthen these sacred and honorable Mansions, designed only for gracious and golden wits, with leaden drones, and swarmes of worthlesse and witlesse creatures.

* The world is come to that wretched passe, and height of prophaneness, that euen honestie and sanctification, is many times odiously branded by the nick-name of Puritanisme.

2 Secondly, the thoughts of the grosse hypocrite in this waightie busines of Elections, would be as vtterly void of all conscionable, & ingenuous considerations, as the notorious

sinners. First, he would cõmune with his own couetous hart, (for cõmonly worldlines is the master sin in the grosse hypocrite, therfore I follow the thoughts rising thence) he would within himselfe cast a greedie & rauenous eye vpon the condition of all the competitours for the place, & at length conclude, & be sure to seaze vpon that party, let his learning or honesty be what it would, where in all likelihood he might make the richest prey, and sucke out the greatest aduantage: Either purchase a great friend, strengthen his faction, gratifie his fauorites, receiue a present bribe, or els, which is a secret, but a sinfull policie, by weighing circumstances, marking insinuations, & former cariages, expect the largest after gratification, close and indirect considerations, and the most liberal New-yeeres gifts, (for in them certainly sometimes lurkes corruption.) These things thus thought vpon, there followes now in him, an addition to the iniquity of the notorious sinner. He is not content to be thus starke naught, but he must double his sin by seeming good; it is not enough for him to be thus cursedly pestilent to the place where he liues, but hee must enlarge y mischiefe, by putting on a vizard of pietie. He therefore in a second place would beat his braines, how he might varnish ouer this villany, with most probable & fairest pretences. The bribe must come in vpon other termes, with other circumstãces, then the grossenes of that vile sin is wont to be conuaied; he thinkes how he may deale openly, and in the eye of the world with men, without all suspition, while the matter is caried vnderhand by suttle, mediate, and most exercised Agents in the goodly affaires of abominable corruption. Lastly, he is much troubled in mind, how for al this he may continue a good opinion with good men, & giue satisfaction to those, whom he deceiues by his seeming: but by much practise he makes this reasonable easie; for politicke hypocrisie hath so many faces, turnings and euasions, that it can too easily insinuate with, and satisfie vnsuspicious, innocent & charitable sincerity. He can tell them of some depths in the mysterie of gouernmẽt, which euery precise vnderling cannot comprehend; that some libertie & dispensation must

be giuen to statute-discretion, against the bare letter, and strict meaning of the statute; that we liue not in *Platoes* common-wealth, or *Mores Eutopia*, but in corrupt times, in the verie confluence of all the sinnes of former ages; and therefore it is vtterly impossible to keepe a mans selfe so passingly pure from all spice of contagion; that something must needs be yeelded to the times, els there is no liuing, at least no prospering in the world. Thus the grosse hypocrite is euer as thoughtfull for outward plaistering, as secret plotting.

3 Thirdly, let vs conceiue what would be the inward discourse and workings of the heart in the formall hypocrite, about disposing his voice in Elections. His thoughts in these cases perhaps, would not be extremely base, nor grosly wicked: it may be he would be able to cleare euen his conscience and inmost conceit; much more to wash his hands from the hatefull and crying sinne of downe-right bribery. This horriblenes is only for notorious sinners, and grosse hypocrites. Nay, out of some sudden pang of highest resolution, that ingenuousnesse of nature, or morall honestie can produce, he might take heart to answere and withstand the suits and importunitie of Greatnesse and great meanes: onely with this reseruation, so that his present happines be not therby mainly hazarded, nor hope of his future preferment certainly cut off. For we must still hold this principle concerning the formall hypocrite; if he be brought to a iumpe, he will euer make euen Gods holy word, conscience, religion, desires and intreaties of Godly men, and all to yeeld and stoope to the worldly comforts he presently enioyes, but vpon as faire termes, and with as plausible conueyance as may be. It may be, he will be good in many things, and outwardly in all; but say the Prophets what they will, he must into the house of *Rimmon*, God must be mercifull vnto him in one thing or other: he is short of the state of grace, and by consequent, hath no sound and reall assurance of heauen aboue; and therefore he will haue some sweetnes in the meane time, he will enioy some shadow at least of one heauen or other vpon earth. So that if we suppose such an one, to take a view in his thoughts

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of al that stand for a place, he would resolue for goodnes and honesty, so far as the security and safety of his maine contentments would giue him leaue, so far as the light of reason, and glimmerings of generall graces were able to leade him: but because he is stil too respective of his owne particular, wants the eie of spiritual discretion, and suffers his conscience to be cooled, and countermanded by worldly wisdome; he may I grant by constraint occasionally or by accident, consent and concur vpon the worthiest; but ordinarily, for meere loue of religiousnesse, he doth not make within his owne heart, a free, vnpassionate, impartiall, sincere and conscionable choice. For let him otherwise be neuer so wise or honest, yet he is a meere stranger to the mysterie of godlines, vtterly vnapprehensiue of the singular and supernaturall operations of the life of grace; and therefore cannot discerne betwixt resolute sincerities, and true turbulencie: whereupon it may often come to passe, that by a promiscuous confusion of these two most different spirits, he may so much as in him lies, repell farre the best, to the vnsatisfiable wrong of the parties, and the vnualuable losse of the House which should enioy him. There is one point further in deliberations of this nature, in which he would iumpe with the notorious sinner: In aduising with himselfe for a fit man, if by the way his thoughts should be crossed, with a man of knowne, professed, and practised forwardnesse in religion; he would passe him ouer with contempt and indignation; for thus would he thinke with himselfe: If such a fellow come in amongst vs, we shall haue all moulded anew after the strict modell of his irregular conscience; we should be troubled with new tricks and erections, for the encreasement of study and reformation of manners; he would be still standing and striuing for an Ideall and abstractiue purity in Elections, and other affaires of the Colledge, so that our former quietnesse and peace would be much diſsweetned with his tartnesse, and too much preciſeneſſe. Thus would he be as hote and headie against the power of grace, as the notorious sinner. For though there be many different degrees of ilneſſe, of

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vnregenerate men; some are farre more sober, tolerable, and moderate then others, yet all commonly agree in this, that they are bitter and implacable Opposites to the profession and practise of sound and sauing sincerity. Gods faithfull *Ones* euer were, and euer will be *Signes* and *Wonders* euen in *Israel*: Isai. 8. 18. *Monsters vnto the* * *great men of the world*, as *Dauid* was, *Psalm.* 71. 7. *A scorne, reproch and derision to them that are round about them*: *Psalm.* 79. 4. They shall euer be accounted men of an odde fashion, and singular cariage from other men, Wisd. 2. 15. precise, humorous, hypocriticall and the like. Mistake me not; I apologize not for any vnwarrantable opinion tending to *Separation*; it is onely sanctification, true and vndissembled holinesse, without which none shall euer see the face of God, or glorie of heauen, which I stand for, and intend in all my Discourse. But by the way let me tell you this, in this generall and ioynt-conspiracie of all kinds of naturall men, against the spirituall state of true Christians, and the soueraignetie of Gods sanctifying Spirit in them; the meere ciuill honest man, and formall hypocrite, as I take it, are transported with more fiercenesse and rage against them, then the grosse hypocrite, and notorious sinner. This I take to be the reason; The grosse hypocrite he sinnes against the light of his owne conscience, and with the certaine knowledge of his heart; and therefore doth not much enuie and grudge the righteous man his excellencie aboue his neighbour, and saluation of his soule: The notorious sinner in his more sober mood, and cold blood will confesse himselfe to be out of the way, promise and protest amendment, or at least reserues in his heart a resolution to repent when he is old: but the meere ciuill honest man and the formall hypocrite thinke their owne state to be as good as the best; and whatsoeuer is more, and besides that which they find in themselues, to be but needlesse precisenesse, and affected singularitie; and therefore are many times gauld and grieued, that the truely gratious and conscionable cariage of Gods seruants, doth censure and condemne their outwardnesse and formalitie in religion;

* רבים *licet interpretari, vel multos, vel magnos.* [*Magnis*] *reddidit Calui-nus.*

religion, and make it plainely appeare, that their ease without sound conuersion and imbracement of sinceritie, is the very state of wretchednes and of death.

But now fourthly and lastly, in Elections the thoughts of Gods child, in whose heart alone the word of God doth chiefly rule, and is deepely rooted, would bee these or the like. In the first place there comes into his mind a reuerent feare of that God, who hath mercifully aduanced him to his place, wherein hee expecteth conscience and faithfulnesse; He considers that solemne and sacred oath which hee takes in the sight of him who seeth all hearts and cogitations; for a resolute and vnswayed vprightnesse in the disposing of his voice; that vpon the integritie or vnconscionablenesse in Elections, depends the miserie and confusion, or happinesse and flourishing of an *House*. Hee further calleth to mind out of his experience, that commonly those fellowes who thrust into societies, offices, and high roomes, by shufling and violence, by faction and prepostrous fauour; by cunning, or corruption, become pernicious and dishonourable to the places where they liue; they are still thornes in the sides, and pricks in the eyes of all that loue grace and goodnesse: they either turne idle, truly factious, or notoriously scandalous, by misspending the vnualuable pretiousnesse of their golden houres, in Tauerns, Ale-houses, or some other course of good-fellowship, to the inexpiable and eternall dishonour of those *Houses*, of which they should bee ornaments: and when they haue done much hurt and mischiefe here, they are the onely men to bargaine for, buy, or compasse by indirect and sinister dealing, Benefices, and spirituall promotions abroad: of which being possest, they either by vnconscionable and cruell negligence, and Non-residence in their charge, betray the soules of their people to wildnesse and barbarisme, to ignorance, prophanenesse, or poperie; or else by a prophane and vnhallowed handling of Gods word, by daubing with vntempered morter, as the Prophet speakes, so strengthen the hands of the wicked, that they cannot returne from their wicked waies and kill 4

Ezech. 13. 22. the heart of the righteous, and make them sad whom the Lord hath not made sad, that the bruised reed is quite broken and the smoaking flaxe vtterly put out. Now thinkes the child of God with himselfe out of his spirituall wisedome, if such an one as these should bee chosen by my default and faintheartednesse; I should in some sort and measure be iustly guiltie, and answerable before that high and euerlasting Iudge, of the many miseries and mischiefes, which ordinarily ensue vpon so vnhappie a choice. Hereupon after a mature and impartiall survay of all circumstances considerable in the partie, the statute and whole businesse; he singles out him with sinceritie and singlenesse of heart, whom in conscience he thinks most sufficient; and there he stickes with a truely Christian and vnshaken resolution, pitcht by the verie power and strength of heauen: and come what come will, tempests, or faire weather; preferment, or pouertie; threatnings or flatterie; policie, or persuasion; priuate importunities, or frownings of Greatnesse; he is at a point, infinitely rather to keepe a good conscience and saue his soule, then to enioy the present, and gaine the whole world. For hee well knowes that the day is at hand, euen that great and feareful *Day*, when the consciousnesse of one gratious action, performed with vprightnesse of heart, will breed more comfort, then the glory, riches, and soueraignty of the whole earth.

To conclude this point: As vnregenerate and sanctified thoughts differ much in their workings euen about the same Obiects: so there are some, which are Gods childs peculiar, with which the state of vnregeneration is vtterly vnacquainted. They are such as these:

1. First, thoughts full of feare and astonishment, all hell and horrour, which rise out of the heart, when it is first stricken with sense of Gods wrath at the sight of his sinnes. These are scorched, in verie manie, euen with the flames of hell in their conuersion: They burne sometimes the verie marrow out of their bones, and turne the best moysture in them into the drought of Summer. No

print

[a] print or skarre of these wofull and wounded thoughts, appeare in the heart of the formall hypocrite. This hell vpon earth, is onely passed thorow by the heires of heauen, while the children of hell haue commonlie their heauen vpon earth.

2 Secondly, thoughts [b] composed al of pure comfort, ioy, heauen, immortalitie, the sweet and louely issues of the spirit of adoption. These flow onely from the fountaine of grace, and spring vp in that soule alone, which hauing newly passed the strange agonies, and sore pangs of the new-birth, is presently bathed in the blood of Christ, lulled in the bosome of Gods deerest mercies, and secured with the seale, and secret impression of his eternall loue, and sacred spirit, not only from the rage of hell; but also of an euerlasting and roiall inheritance aboue. Oh the heart of the vnregenerate man is farre too narrow, base and earthly to comprehend the vnmixed pleasures, the glorious Sunshine of those blessed and ioyfull thoughts, which immediately follow vpon the stormes of feares and terrour, ordinarily incident to a sound conuersion!

3 Thirdly, thoughts of spirituall rauishment, and vnutterable rapture, flashes of eternal light, raisde sometimes in the hearts of the Saints, & occasionally inspired by the *Spirit* of all & endlesse comfort; which with vnconceiuable amazement and admiration feed vpon, and fill themselues with the ioyes of the second life, in such an vncouth extasie and excesse, as is farre aboue, & without the compasse and conceit of all worldly comforts, the tongue of Angels, or heart of man. In this point, I appeale to the conscience of the true Christian, (for I know full well, that al my Discourse is a parable, and paradoxe to the prophane,) whether hee hath not sometimes, as it were, a sea of comfort rained vpon his heart, in a sweet shower from heauen, and such a sensible taste of the euerlasting pleasures, by the glorious presence of inward ioy and peace, as if he had the one foot in heauen alreadie

[a] I doe not hereby exempt the state of vnregeneration from all tremblings and terrors of conscience for sinne; but onely make it a priuiledge of Gods children, to passe quite thorow them into the spirituall pleasures, and paradise of the Kingdome of grace, and to be able with an holy amazement and thankfulnesse, to looke back vpon the skarres and prints of those former wounds of a truly humbled and broken heart, alreadie healed, and sweetlie closed vp with the blood of Christ: whereas in others, they commonly either worke but a halfe conuersion, are expelled with outward mirth or end in despaire.

[b] I meane those blessed stirrings of the harr, vnspeakable & glorious when the seale of remission of sinne, is first set vpon the soule by the Spirit of adoption,

and with the one hand had laid hold vpon the crown of life: especially after a zealous heate, & feeling feruentie in praier, after an entire, gracious, and profitable sanctification of the Sabbath, at the time of some great and extraordinarie humiliation entertaind, and exercised with fruit and sincerite, when he hath freshly with deepest groanes and sighes, and new struglings of spirit, renewed his repentance vpon occasion of relapse into some old, or fall into some new sin, when the empoisoned arrowes of cruell and fierie tongues, pointed with malice, policy and prophaneneſse come thickest vp on him; and yet retyring into his owne innocent heart, he finds no cause of such mercileſse vexation, but defence of Gods truth, and profession of holineſse. Nay, sometimes vpon the deaths bed, to a soule conscious of an vpright and vnspotted life, the ioies of heauen present themselues before the time; (so longing a sympathy is there betwixt the life of grace and endles glory.) Such like ioyful springings, and heauenly eleuations of hart as these which I haue now mentioned, are the true Christians *peculiar*; no stranger can meddle with them, no heart can conceiue them, but that which is the Temple of Gods pure and blessed Spirit.

Thus farre of the difference of their thoughts, in respect of their nature and manner of working: Now in a second place, Gods child is notably differenced from the formall hypocrite by the seasonableneſse of his thoughts, and their holy seruing the time.

In a body of best and exactest constitution, the senses are quicke and nimble, and sharpliest discerne, with greatest life and vigour apprehend their obiects, and are most sensibly affected, or displeased with their conuenience, or antipathy: Euen so in a hart of a true spiritual temper, seasoned and softned with the dew of grace, the thoughts are active, readie, and addrest with zeale & contentment, to encline and apply themselues to the condition of the times, and varietie of occasions offered for some holy vse, to the bettering of the soule, and the enlarging of Gods glory. In the time of fasts & sackcloth; if Gods iudgements be threatned out of the Pulpit, or

executed from heauen; when the Church weares her mourning weed, sincerity droupes, & the godly hang down their heads; in such blacke and dismoll daies, they are impatient of all temporall comfort, they willingly put on sadnesse, to entertaine penitencie, humiliation and sorrow: but they are clothed with ioy and lightsomnesse, when mercie and salvation are wisely, and seasonably proclaimed out of the booke of life; when religion spreads and prospers, and diuine truth hath free passage, when whole States haue escaped the bloodie Papists Gunpowder, and the royal breasts of Kings their empoysoned knives, & in such like ioyfull and happy times. Thus the thoughts, & inmost affections of Gods child haue their changes, their seueral seasons and successions, as it pleaseth the Lord to offer, or execute mercie or iudgement out of his word, or in the world abroad. But the thoughts of the formall hypocrite, though they suffer indeed many alterations, and distractions about earthly obiects; they ebbe and flow with discontent or comfort, as his outward state is fauoured or frowned vpon by the world: yet spirituall occurrents, obseruable with deuotion and reuerence for the good of the soule, haue no great power to worke vpon them. Sacred times, or daies of affliction, are not wont to make any such impression, or to breed extraordinary stirrings, and motions in them. Let iudgements blast, or mercies blesse a kingdome; let Gods word find smooth and euen way, or rubs and opposition; let prophanenesse be countenanced, or sincerity cherished, he takes no thought: so he may sleepe in a whole skinne, and keepe entire his worldly comforts; his thoughts continue heauie, dull and formall. Hee may conforme and consort with the times in his outward gestures, words and actions; but ordinarily his thoughts admit no change, saue onely, so farre as his priuate temporall felicitie is endangered by publicke iudgements, or enlarged by showers of mercies and blessings from heauen. I cannot enlarge this point at this time: only I will giue one instance in their difference of thoughts vpon the Sabbath day.

The Sabbath day is, as it were, the *faire* day of the soule,

wherein it should not onely repaire and furnish it selfe with new spirituall strength, with greater store of knowledge, grace and comfort: but also feast with it heauenly friends, the blessed Saints and Angels, vpon those glorious ioies and happie rest, which neuer shall haue end. Euery child of God therefore, which hath alreadie a reall interest in that eternall rest, makes not only conscience of *doing his owne waies, seeking his*
Esay 58.13. *owne will, speaking a vaine word* on that day: but also in some good measure makes it the very *delight* of his heart, the loue and comfort of his inward thoughts, so that he may *consecrate it as glorious to the Lord.* He doth not onely giue quiet and cessation to his body from worldly businesse, and works of his calling; but also empties his head, and disburdens his thoughts of al earthly cares, that so they may wholly and entirely intend the holy motions of Gods Spirit, and spend themselues in godly and extraordinary meditations, fitting the feast day of the soule, and the Lords holy day. This is the desire, longing and endeuour of his heart, thus to sanctifie the Sabbath; and if at any time he be turned awrie from this vprightnesse by companie, or his owne corruptions, he is after much grieued and vext with it, repents and praies for more zeale, conscience and care for the time to come. But the formall hypocrite, howsoeuer he may on that day forbeare and abstaine from his ordinarie sinnes, labours, sports and idlenes; howsoeuer he may outwardly exercise and execute all duties and services of religion; though indeed more of custome and for fashion, then with heartie and true deuotion: nay, he may haue other thoughts on that day, but onely so farre, as the bare solemnitie of the time, and the greater Presence can alter them: yet I dare boldly say it, no formall hypocrite, no kind of vnregenerate man can possibly make the Sabbath his *delight*, as is required, Isai. 58.13. And which is presupposed to make vs capable of the blessings following in the same place: *Then shalt thou delite in the Lord, and I will make thee to mount vpō the high places of the earth, & feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath spoken it.* He cannot for his life sequester his thoughts

at all, not euen on that day, from worldlinesse and earthly pleasures, to diuine and sacred meditations. Doe what hee can, he cannot beate and keepe them off from worldly Obiects; they will not leaue their former haunts, or be restrained from plotting, or pleasing themselues with weeke-day businesses.

Lord, it is strange that the house of a man, so nobly furnished with powers of highest contemplation; being so strongly and sensiblie possest with consciousnesse, and conceit of it owne immortality, and hauing the restlesse and vnsatisfied desires of it wide capacity, neuer fild but with the Maiestie of God himselfe, and the glory of an immortall crowne, should be such a stranger to heauen, the place of it birth and euerlasting abode; that vpon that day, whereon, as vpon the golden spot and pearle of the weeke, the Lord hath stamped his owne sacred Seale of institution, and solemne consecration for his owne particular seruice, and speciall honour; yet, I say, vpon that day it cannot settle and continue it owne thoughts and motions vpon those vnmixed and blessed ioyes, and the way vnto them; without which it shall bee euerlastingly miserable, and burne hereafter in that fierie lake, whose flames are fed with infinite riuers of Brimstone, and the endlesse wrath of God, for euer and euer!

Now I pray you tell mee, when wee shall haue raigned hereafter many millions of yeeres in heauen, what thoughts will remaine of this little inch of time vpon earth? When we haue passed thorow a peece of eternitie, where will appeare the minute of this miserable life; and yet our thoughts and affections are so glued vnto the world, as though *eternitie* were vpon earth, and *time* only in heauen. You are men capable of worthiest and highest eleuations of spirit; I beseech you, resume this meditation at your leisure; me thinks it should be able to breed thoughts of a far-more noble and heauenly temper, then ordinarilie arise and are nourished in the hearts of men.

But to follow my purpose. Certaine it is, not the best vn-

regenerate

regenerate men can endure an entire and exact sanctification of the Sabbath; it is not a Iubile to their hearts, and the ioy of their thoughts: for they cannot abide to haue their minds stay long in a feeling meditation vpon spiritual affaires, vpon the examination of their former life, the state of the other world, the sleights and tentations of Satan, the day of death, the tribunall of heauen and such like. For though the best of them may haue a perswasion of their being in the state of grace, as I haue largely proued heretofore: yet sith it is wrongly and falsely grounded, it cannot abide the search and touchstone: Hence it is, that of all things they loue not to bee alone. They may please themselues well enough in solitarinesse, vpon some priuate businesse; for the more profound plotting and contriuing worldly matters; for a more free, but filthie exercise of the adulteries of the heart, and contemplatiue fornication; to feed vpon dul and fruitles melancholie; to let their thoughts wildly range and runne riot into a world of imaginations, to diue into the mysteries of nature, or depths of State: but to be alone onely for this purpose, that the mind may more fully and immediately worke vpon the spirituall state of the soule, and impartially inquire into the conscience; they cannot, they will not endure it; and therefore commonly cast themselues into one knot of good-fellowship or other, that they may merrily passe away that time; for an houre of which (the time of grace being once expired) they would giue ten thousand worlds, yet shall neuer bee able to purchase it againe. But Gods children when they are alone haue inward comfort and heauenly matter enough to worke vpon: a pleasing contentment and satisfaction, arising from an humble and sober remembrance of a well spent life, doth infinitely more refresh them, then all the reuellings and pleasant deuices of merrie companions: nay, manie times in their seasonable solitarinesse, diuine graces are more operatiue, and stirring, and raise inflamed motions of delight and ioy.

Now in a third place, we are to consider that the child of God

God is yet further very much differenced from the formall hypocrite, by his skill and dexteritie in ruling; by his holie wisedome, and godlie iealousie in watching ouer his thoughts.

The heart in which Gods spirit is not resident, with speciall grace and sanctifying power; howsoeuer the words may be watched ouer, and the outward actions reformed, lies commonly still naked and open without speciall guard or setled gouernment. For the best naturall man is too impatient of restraint and seueritie ouer the power of imagination and freedome of his thoughts; they being naturallie exempted and priuiledged from all humane and created soueraignitie, and the vncessantnes of their workings and perpetuall presence in the minde would make the abridgement of their libertie more sensible and distastfull. It may be out of the naturall grounds of ciuill honestie, and some generall apprehension of the power of the world to come; he may be so farre solicitous about his thoughts, that if any start vp of more foule and monstrous shape, enticing him to some grosse and infamous sinne, which would disgrace him in the world, or breed extraordinarie horrour in his conscience: he presently sets against it, disclaimes, abandons and expels it. He may bee of experience and skill to conquer and suppresse thoughts of heauinesse, and melancholie; although in this point hee many times fearefullie deceiues himselfe; taking the holie motions of Gods spirit enclining him to godlie sorrow for his sinnes; to bee melancholike thoughts tending towards too much strictnes and vnnecessarie discomfort: So grieuing the good spirit, and stopping against himselfe the verie first and necessarie passage to saluation. Thus the formall hypocrite may haue sometimes and in part, a slight misguided and generall care and ouersight of his thoughts: But because the depth of his deceitfull heart, and the many corruptions that are daily and hourely hatched in it, were neuer ript vp and reuealed vnto him by the power and light of sauing grace, he cannot hold that hand ouer his heart as he ought; hee doth not keepe a solemne

particular, and continuall watch & ward ouer his thoughts, which is little enough to keepe a Christian in sound comfort and inward peace; he hath no heart with such anxiety, and care to looke vnto his heart; he doth not so often and seriously thinke vpon his thoughts, holding it the last and least of a thousand cares. But euery child of God, certainly makes it his chiefest care, and one of his greatest Christian toiles, to guard his heart, and guide his thoughts. Hee followes in some good measure by his practise that holie counsell of *Salomon*, Prou. 4. 23. *Aboue all watch and ward, keepe thine heart.* The word in the Originall is borrowed from the affaires of warre. Let vs imagine a citie not onely begirt with a strait and dangerous siege of cruel and bloodthirstie enemies, but also within infested with lurking *Commotioners*, and traitors to the State; how much doe you thinke would it stand that citie vpon, with all vigilant policie, to stand vpon it guard for preuention of danger? It is iust so with the heart; not onely Satan is euer waiting opportunitie, to throw in his fierie darts, and sensuall Obiects from abroad, like false *Simon*, to insinuate themselues; but also, it feeles, to it much vexation, many rebellious stirrings within it owne bowels. The tender conscience of a true Christian is verie sensible of all this danger, and by his owne experimentall and practicall knowledge hee is acquainted with the many breaches, and desolations made, in the soule, both by these open enemies, and secret rebels; and therefore furnisheth himselfe daily, with much holy wisedome and watchfulnesse; with experience and dexteritie in this great spirituall affaire of guarding and guiding his hart. We may take a view of this his sanctified and Christian wisdome in gouerning his thoughts, in these foure points.

1. In a timelie discouerie and wise defeatment of Satans stratagems and policies; whether hee deale by suggestions raised from the occasions, and aduantages of his temper and naturall constitution, of his temporall state, either happines, or contempt, of his infancy, or growth, weakes, or strength in Christianitie; of the condition of his calling, companie,

place where hee liues, or the like: Or whether hee come addrest with his owne more fearefull immediat Iniections; which he sometimes presents in his owne likenesse: As when hee casts into the Christians minde distrusts, and doubts about the truth of heauen, and of diuine and heauenly truth, concerning the certaintie, and being of all that maiestie and glory aboue; for such thoughts as these, are sometimes offered to the most sanctified soule; *Bernard* cals them *terribilia de fide, horribilia de diuinitate.* But marke here the cariage of Gods childe, hee doth not wrastle with these hel-bred thoughts, he sets not his naturall reason vpon thē; for thence perhaps would follow inclinations to Atheisme, desperatenes in sinning, and other fearefull consequents: but at the verie first approch, abandons and abominates them to the very pit of hell whence they came; he praies, repents, and is humbled by them, and thence cleerely sees they are none of his; and so in despite of such diuellish malice, walks on comfortably in his way to heauen. If Satan speed not in this blacke shape; he at other times puts on the glorie of an Angel: and perhaps may bring into his remembrance euen good things, but out of their due time, that hee may hinder him of some greater good. As at the preaching of the word, he may cast into his minde vnseasonably godly meditations, that so he may distract and depriue him of the blessings of a profitable hearer: At the time of prayer, he may fill his head with holie instructions, that so he may coole his feruencie, and hereaue him of the benefit of so blessed an exercise. With these, and a thousand moe such like vexations in his thoughts, the childe of God is sore troubled and much exercised.

Lib. de Conscientia.

Secondly, another branch of spiritual wisdome in watching ouer his thoughts, is busied about those sinfull pleasures, which vpon the remembrance of his former old iniquities may re-infect the soule. For a man may commit the same sin, a thousand times, by renewing the pleasures of it in his thoughts. Though the act be past, yet as often as the minde runnes ouer the passages and circumstances of the same sin, with the same delight, so often the soule is polluted with a

2

new staine, and laden with more guiltinesse. Whereas therefore the sensuall sweetnes of a mans beloued sinnes, hath before his calling, got such strong hold and hant in his affections, that it will be stil afterward with baites and allurements, soliciting euen the renewed heart, if not to the iteration of the grosse act, yet at least to enioy it in thought: it doth very much behoue the child of God, to be warie and watchfull in this point. If hee remit but a little of his heate of zeale against sinne, and feruencie of his first loue, or grow regardles of his thoughts, it will presently gather power and opportunitie for re-entrie. Here then is the toile and triall of Christian wisdome and watchfulnes ouer the thoughts. If when the foule pleasures of former sinnes be represented vnto the minde, hee hath either learned to smother them at their first stealing into the heart, by opposing against them, a consideration of the many wounds, and much waste they haue formerly made in his soule: Or else by his growth & strength in grace, be able to looke back vpon them without delight, to retaine them onely for renewing repentance, and to dismisse them with loathing and detestation. Full sweete is the comfort, and great the happinesse of that Christian, who hath his corruptions so farre mortified, and the remission of his sinnes so surely sealed vnto him; that the thoughts of his former pleasing sinnes can neither tickle him with delight and new desire, nor affright him with * horrour. For the one, *Oh*, saith blessed *Austin* in his Confessions, *what shal I returne vnto my gracious God, that I can not looke my sins in the face, and not be afraid?* But here the wisest Christian may be easily plunged ouer head and eares into one of Satans most deceitfull depths, except he be very warie: For in the solitarie musings vpon his former sinnes, to this good end, that hee may vtterly grow out of loue with them, and further loath them, Satan is euer readie (for both his craft and malice are endlesse) secretly to adde tinder to the fire of his affection, so to inflame him with fresh loue and liking of that sinne, which at that time hee most labours, and hath euer greatest reason to abhorre. And the tide of affections being once on foote

* I meane horror of iudgement, not detestation.

towards an old pleasing sinne; it is a great measure of grace must stop the torrent of them. In watching therefore ouer the thoughts, the brightest eye of spirituall wisedome, hath need to intend this point, to descrie this depth.

Thirdly, another speciall care the childe of God hath in guarding the heart, is to banish and keepe out idlenesse, vanitie of mind, melancholie, worldly sorrow, inward fretting, euill desires, wandring lusts, wishes without deliberation and such like. He holds a waking, and iealous eye ouer those many baites and lures, which spring & sprout easily from the fountaine and rootes of originall corruption; which the state of mortalitie neuer suffers to be vtterly plucked vp, and dried away in this life: He knowes full well, if these young Cockatrices be not crushed while they are in hatching; that is, if wandring and wicked thoughts bee not stifled when they begin to stirre first in the mind, they will first enuenome the vnderstanding, the vnderstanding the will, the will the affections, the affections once enraged, & hauing the raines like wild horses, will carrie a man headlong into a world of wickednesse. Aboue all, hee makes sure euer to haue in readinesse and at hand, preseruatiues and counter-poysons against the baites of those three grand empoisoners, *the lust of the flesh, the lust of the eyes, and the pride of life*. There are these maine obiects, about which especially, actual concupiscence is sinfully exercised, riches, pleasures, honours: if he once let his thoughts claspe about any of these with immoderate desire and delight, hee is gone. For so riches will bring forth couetousnesse, and couetousnesse begets vsurie, oppression, enclosure, buying and selling offices and dignities, grinding the faces of the poore, and a thousand moe mischiefes: It deuours all naturall and honest affections, and turnes them into earth, it makes kindred, friends, acquaintance, contentments seruiceable to it greedy humours. Nay it makes a man to contemne himselfe bodie and soule for this transitorie trash. Pleasures inflame lust, and lust so emasculates all the powers of the soule, that it noblest operations become brutish: but begets a wanton eye, a lasciuious eare, obscene talke,

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filthie iests, delight in plaies, and hateful pictures, besides many other secret and feareful abominations not to be conceiued without horrour, much lesse to bee named. Honours breed ambition, and ambition bids the soule speake vnto a man, in the language of *Neroes* mother; *Occidat modo imperet*: Be some bodie in the world while thou staiest here, though I lie in the flames of hell euerlastinglie hereafter. Deeply then doth it concerne euery true Christian with iealousie and trembling, narrowlie to watch and obserue the first and secret motions of the heart, lest he should vnawares be wofully caught, and ensnared in that blacke and accursed chaine: the first lincke of which, growes out of naturall corruption, and the last reacheth the height of sinne, and depth of hell. We may see foure lincks of it: Iames 1. 14. 15. about the breeding of sin; and other foure, Heb. 3. about it growth and perfection. First, an idle sinfull thought begins to draw, as it were, the heart aside from the presence and consideration of God almightie, to a sight and suruay of the pleasures of sinne. Secondly, it hauing, as it were, the heart by it selfe, puts on a baite, allures and entises, holding a conference and parley with the will, about the sweetnesse of pleasures, riches, honours, glorie and such like. Thirdly, the will accepts of the motion, consents, plots and forecasts for the accomplishment, the affections adde heate and strength, the heart trauels with iniquitie; and so at length by the helpe of opportunitie, sinne is brought foorth. If you looke vpon the Originall in S. *Iames*, you will easilie gather these foure degrees. Now further by often iteration of the act of sinning with delight and custome, the heart is hardned; so that no terrour of iudgement, nor promise of mercie will enter. Secondly, it becomes an euill heart, and is wholly turned into sinne, it drinkes vp iniquitie like water, and feedes vpon it, as the horsleech on corrupt blood. Thirdly, it growes an vnfaithfull heart, and then a man begins to say within himselfe, there is no God, at least in respect of prouidence, and care ouer the world, and executions of iudgement vpon sinners: he bids him *depart from him*, and saies to him; *I desire not the*

knowledge of thy waies: Who is the Almighty, that I should serue him? Or what profit should I haue if I should pray vnto him? Fourthly followes an vtter falling away from God, grace, and all goodnesse, without all sense, checke, or remorse of sinne, shame, and his most accursed state; and so immediately from this height of sinne, into the fiercest flame and lowest pit of hell. For if the first degree deserue eternall death, what confusion must befall this Babell? You see in what danger hee is that giues way vnto his first sinfull motions.

Lastly, a principall imployment of holie wisedome in guarding the thoughts, is spent in giuing a wise and humble entertainement vnto the good motions of Gods blessed spirit: and in furnishing and supplying the mind with store of profitable and godly meditations. For as vnregenerate men giue commonly easie passage to pleasing worldly thoughts; but suppresse gratious stirrings, & inclinations to godly sorrow, repentance & sincerity; as though they were tentations to precisenes: so contrarily Gods child labours by al meanes to stoppe the way to the first sinfull sensuall thoughts; but alwaies desires with speciall humilitie, and reuerence to imbrace all the motions of Gods spirit, warranted and grounded in his word: Hee dearely and highly esteemes them, cherisheth and feedes them with spirituall ioy, and thankfulnesse of heart, with prayer, meditation and practise. For if a man begin once to be neglectiue of godly motions, by little and little he grieues the spirit; at length he quencheth it, at last hee is in danger of despiting it; if not by profession and directly, yet in his practise, and by an indirect opposition, in slandering and persecuting spirituall graces in Gods children. Besides this worthie care of entertaining and nourishing good motions, hee is prouident to gather and treasure vp store of good matter and heauenly businesses for the continuall exercise of his minde: least that noble power of his soule should bee taken vp with trifles and vanitie, feede vpon earth, or weare and waste it selfe with barren and lunatick melancholie. Hee is much grieued and vexed

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if he finde at any time his heart carried away with transitory delights, carnall and vnprofitable thoughts; or his minde musing impertinenly, and gazing vpon the painted and vanishing glorie of the world: Especially sith there is such plentifull and pretious choice of best meditations, obuious to euery Christian, able to fill with endlesse contentment all the vnderstandings of men and Angels for euer. As the incomprehensible gloriousnesse of God, in the infinite beautie of his owne immediate Maiestie, and sacred attributes; in his word and workes; in his iudgements and mercies; in his Church and Sacraments. The miraculousnesse of our redemption, and all the comfortable and glorious passages thereof. The great mysterie of godlinesse, the power of grace, trade of Christianitie and course of sanctification; matter of sweetest contemplation. Concerning our selues there is to be thought vpon all the affaires of our calling, the particulars, perplexities, and cases of conscience incident vnto them. Our present vilenesse, and fearefull infirmities; the miseries and frailtie of this life; the traines of Satan, the terrors of hell; that great iudgement euen at hand. In our spirituall state, how to preserue our *first loue*, escape relapses, grow in grace, keepe a good conscience, come to heauen. And whē the eye of our vnderstanding is dazled with those higher considerations, or wearied with these inferiour; it might refresh it selfe with the speculative fruition of many inuisible comforts, with varietie of heauenlie things, concerning the immortalitie of our soules, the large promises of euerlasting blessednesse, the glorious rising againe of our bodies, the ioyes and rest of Gods saints aboue, and that which is the crowne and conclusion of all, our owne most certaine blissefull state of happinesse and eternitie in the second world. If men had grace and comfort to enlarge their hearts to such meditations as these; what roome would there bee for earthly-mindednes, vanities and impertinencies, much lesse for proud, ambitious, couetous, lustfull, enuious and reuengefull thoughts.

Thus far of the care & conscience of the true Christian, in watching

watching over and guiding his thoughts; which is a speciall marke of difference from all states of vnregeneration: for the regenerate onely keepe the last commandement; which crosses the inward motions of the heart.

Now lastly in a fourth place, and in a word; Gods child is distinguished from the formall hypocrite, in respect of the issue of his thoughts.

The most comfortable and sanctified soule, is neuer in such perpetuall serenitie, but that it is sometimes as it were ouerclouded with dumps of heauinesse; and inwardly disquieted with it owne motions, or the suggestions of Satan. While this flesh is vpon it, it shall be sorrowfull; and while it is in this vale of teares, it must mourne. There is not an heart so sweetely and resolutely composed for heauen; but is sometimes disiected with thoughts of indignation: And that especially, as appeareth by *Dauid*, *Psalme* 37. and 73. When follie is set in great excellencie; when men neither of worth, conscience, or ingenuitie, are aduanced to high roomes, domineere in the world, & imperiously insult ouer sincerity; when the wicked prosper, and spread themselues in fresh pleasures and honours like greene Bay-trees; when those haue their eyes standing out for fatnes, and more then heart can wish; to whom pride and insolencie are as a chaine, and who are couered with prophanenesse and crueltie, as with a garment. But here marke the difference. Discontentfull discourses in the mind of the formall hypocrite either breake out into desperate conclusions, and fearefull horrour, although this be but seldome; (for commonly this kind of vnregenerate man liues flourishingly, and dies fairely in the eye of the world: exemplarie, and irrecouerable desparate in this life, doth seldome befall either the notorious sinner, the meere dull honest man, or especially the grosse hypocrite;) therefore I would rather say that in him such discontentfull debatements, are either appeased by some opposite conceit of stronger worldly comfort; abandoned by entertainment of outward mirth; diuerted by companie, pleasures, and ioyfull accidents; composed

by worldly wisedome or the like. But heauie-hearted thoughts in Gods child, though for a while not vtterly without some aspersion of distrust, fretting, and discontent; yet commonly at length being mingled with faith, and managed with spirituall wisedom, by the grace of God, breake out into fairer lightenings of cõfort, greater heate of zeale, more liuely exercise of faith, gratious speeches, and many blessed resolutions. I will but onely giue one instance, and that in *Dauid*, a man of singular experience in spirituall affaires.

Looke the beginnings of the 62. and 73. *Psalmes*. And you shall find *Dauid* to haue beene in a heauie dumpe, and sore conflict in his owne heart with strong tentations vnto impatiencie. He recounts the issue of the dispute with himselfe, in the beginnings of these *Psalmes*. *Yet* saith he in the 73. for all this *God is good vnto Israel: euen to the pure in heart*. In the 62. *Yet*, let diuels and men rage and combine, *yet my soule keepeth silence vnto God, of him commeth my saluation, &c.* His many wrongs, vexations and indignities together with the implacable malice, and impotent insultations of his aduersaries, had no doubt a little before much run in his mind. Let vs conceiue such as these to haue beene his thoughts: and that thus or in the like maner; hee communed and conferred with his royall selfe.

Lord, thinks he with himselfe; I haue with lowest humilitie, and vpright nesse of heart resigned vnto thee my soule; nay, I haue vowed and resolued that my crowne and scepter, my court and whole kingdome, shall for euer bee seruiceable to my gratious God, and that great maiesty about. My mind is neuer truely pleased and ioyfull, but when it is gazing and meditating vpon the exellent beautie of his glorious *Being*, vpon his bottomlesse goodnes, and immeasurable greatnesse. His word and sacred lawes are better and dearer vnto me, then thousands of gold and siluer. His Saints vpon earth are onely my solace, and their sincerity the delight of mine heart. For mine innocency, from those imputations which are charged vpon mee, I dare appeale vnto the strictest Tribunal of heauen. Why then how comes

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it to passe, that I am become a spectacle of disgrace and contempt, to heauen & earth, to men and Angels, to Gods people, and that which grieues me more, to *Gath and Askelon? Saul*, for all the seruice I haue done to him, and to the State, hunts me vp and downe like a Partridge in the mountaines. Dogged *Doeg*, he hath informed against *Abimelech* for releeuing me; & so caused the sacred blood of fourescore, and fiue Priests to be spilt as water vpon the ground. Malice and furie driue me into the wildernesse, (for Lions & Tigers are more merciful, then madded and enraged prophanenes:) but there the barbarous *Ziphims* haue betrayed me to the King. I am railed vpon, not only by base & worthlesse companions, by fellowes of prostituted conscience and conuersation, that were tolerable: but euen Princes, and those that sit in the gate speake against me. Not only drunkards make songs and iest vpon me: but euen great men, with authoritie and imperiousnesse carrie in triumph my distressed, and forsaken innocencie. Nay, & that which is the complement of miserie and discomfort; mine owne familiars, with who I haue many times sweetly and secretly consulted, they haue also *deceiued me, as a brook; & as the rising of the riuers, they are passed away*. But marke now the issue of this conflict, & inward dispute with himself. Had a notorious sinner bin in these straits, perhaps he would haue burst out into desperate conclusions and furious attempts, Had a Papist bin here, he would presently haue had recourse vnto the *Iesuits*, fellowes, which are by *definition*, refined and sublimated Friers, composed all of fire, bloud and gunpowder, inspired by the powers of darknesse, with a transcendent rage against Gods truth, sworne solemnely in the blackest consistory of hell to the death of Kings, desolation of States, combustion of the whole Christian world, and destruction of infinite soules. These men would presently haue addrest some bloody and prodigious villaine with a knife, poyson or gunpowder to haue killed the King, and to haue blowne vp *Saul*, and all his court. Had a formall hypocrite bin in this case, seeing these crosses and miseries befall him; he perhaps would haue presently recoy-

led from these courses of oppositiō, though in a good cause, closed with some great man in the court, and cast himself into the current of the times. But marke *Daniels* carriage in this point: his noble heart, like a glorious Sunne, breaks the row these clouds, and stormes of inward troubles, these strong temptations to impatiencie and discontent; he puts on more strength of faith and patience, and shines brighter in al spirituall graces; he thinkes hee reacheth the very Meridian of all Christian comfort and high resolution. For as you may see in the forecited 63. Psalme: He doth not onely fortifie his owne hart with uncouquerable confidence in Gods protection; but also with an holy triumph, insults ouer the insolencies of his aduersaries, and already washeth his princely feet *in the blood of the wicked*. Hee tels them, they shall bee slaine euery mothers sonne of them, and that in fearefull and horrible manner: As if a man should come vpon the backe of a rotten and tottering wall, and with great strength and furie push it downe: euen so, when they were most swelled with pride and prophanenes, the wrath and vengeance of God should like a fierce tempest and whirlewind, seaze suddenlie vpon them, and hurle them out of their place.

FINIS.